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OUR WHOLE CHURCH—OUR WHOLE COUNTRY.

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Communications.

For the Western Presbyterian.

DR. NOTT: INTERIOR COLLEGE LIFE.

No. 3.

The mass of the anecdotes which have been circulating through society, for many years past, concerning Dr. Nott, have not, on the whole, done him justice. They have a general likeness to each other—showing that society had fixed notions about him; but the notions did not relate to the higher qualities of the man; and the anecdotes, often exaggerated, and sometimes fictitious, distorted the qualities to which they did relate. His position was always peculiar,. as compared with that of any other person who, in this country, has acquired great reputation as the president of any Institution of Learning; peculiar in almost every respect. Coming, at an early age, to that high situation, and holding it with great vigor for nearly half a century — and then nominally, almost, for the last dozen years of his life; his whole method was worked out by himself, as far as his materials permitted him to realize it; and was a series of discoveries in the control and training of youth which, though never disclosed, perhaps never perfected, as a system, have worked very deeply and broadly, in this country. There is one great difficulty attending it: it requires a *man* to execute it. Executive talents are the highest and rarest of all; and a heart in our work, whatever it may be, purged of all cant and vital with a sense of all that is real, is the —almost extinct—motive power of those great talents. He was all this; but he was habitually reticent and cautious.

Our American colleges in general, of late years, are attempting what can never be accomplished. They were originally, an invention of our own, and a capital one—which ought to have been preserved pure, and kept to the original principle—that of imparting the *upper part*, of what has always been properly called a *liberal education*. To go below this, or to one side of it, or above it — so as to embrace the functions of the University, of the professional school, of the mercantile academy, the military academy, the grammar school, the mere high school—is to endanger and finally destroy the grand provision for all educated men to travel a certain distance together — for a liberal education properly so called, to be uniformly founded—that provision, which is the great prerogative and common inheritance of the educated men of all ages, countries, ranks and pursuits. Incompetent guides and teachers, bad principles of control and discipline, and destructive plans of training the faculties of the young, and imparting knowledge to them may multiply little colleges, which are hardly good preparatory schools, and may swell out big colleges into the images of poor universities; but mean time, true liberal education suffers—and a shallow, smattering, pretentious article of literary adventurer may be supplied largely, once a year, fit to recruit the host of itinerant and pretentious "*Professors*," already so largely produced. The type is bad: the outcome will be worse.

I suppose, in the University, where every thing is, or should be taught mainly by lecture and experiment, and to adults, discipline, in its narrow sense, can have no existence. I suppose, in all schools below the college, as above conceived—the unruly youth who attend them, must (fatal necessity) endure the rod, at the discretion of the master; notwithstanding the many sugar-coated substitutes for God's ordinance. But the student law of colleges, (*semper, ubique*) has pronounced against the rod, and all other ignominious punishments,— as not applicable, scripturally, or otherwise to them. All colleges recognize this great fact; and the grand trouble is to get a compensation for it. For, rightly understood, a good college is a place where a bad boy should be made into a good one; a truth accepted, *prima facie*, by Dr. Nott, but frightfully repudiated, in his day, by every one else. And a good college is a place where the follies and neglects of parents may be compensated to their unfortunate children; a truth also accepted by Dr. Nott, but held at arms-length by all others. And a good college is a place, where it may be risked that every young person has still in him, and on him, enough of the dew of youth, for precious fruits to be brought forth, like the dew drops from the womb of the morning; a grand trust in human nature, which few college officers of that day shared with this wise and benevolent man. And finally, instead of attempting to apply, in a case apparently so helpless, any principle of terror, which at the upshot could only result in expulsion, and so in the public disgrace of the youth, and his probable exclusion from all other colleges; he never used public punishment of any kind—never used terror in any way, unless the terror of the apprehension of being suddenly and privately sent home. He took as his fundamental principle, (ignoring some others, very deep and true, which are still ignored,) the settled conviction in the mind of a youth that you really wished him well, and were sincerely trying, in kindness, to do him good, as the surest and the purest, if not, to the president of a college, the only effectual way to control young persons whose principles were unsettled or bad, or whose habits. passions and tastes, led them astray. In my observation, the practice on this principle seldom failed. When it manifestly did, the lad was privately sent home—with every token of grief at the failure, and that the duty performed was one that gave pain only — and with warm exhortations to reform and return to him. If any one doubted the sincerity of all this; it was because he had never seen or heard of the like before, but had seen and heard, alas how much! shockingly inconsistent with it all. *Old Prox*—as every one habitually called Dr. Nott, was dear—very dear—to those hundred (almost) boys of us; hot one of whom would have failed to resent, instantly and fiercely, even an offensive word concerning him.

There are two principles, very remote from each other, upon either of which the disciplinary control of a college may be arranged: one vests the practical power, wholly in the President; the other vests it jointly in the President and Professors. There are, also, two methods of proceeding afterwards: one deals with the students separtely—individually—directly—privately; the other uses the students themselves as assistants in awarding and executing sentences for offences — uses the public sentiment of the students in a regular but extraordinary way. The latter way involves, of course, trial and punishment. Two of the most remarkable men of this age—Dr. Nott, at Union College, and the late illustrious Wm. Campbell Preston, as President of Columbia College, S. C.; applied these two opposite ways of dealing with their students. They were each practically, and suppose legally, supreme, in managing their respective Colleges, and that far alike. But, on the second point as just explained, they took opposite courses— perhaps for reasons founded mainly on the difference of the states of society they had to deal with, and on the great difference personally between the two men, and their respective training.

It was my fortune to know Mr. Preston, even more intimately than Dr. Nott. The difference between the two conclusions of two such men and Presidents, on a point so vital, justifies far greater public anxiety than exists with regard to the competency of most existing colleges, and the wisdom and safety of their present operations.

X.

For the Western Presbyterian.

PASSAGES IN THE LIFE OF CHRIST

No. 3.

Jesus and Nicodemus.

While Christ was on the earth He had to deal in Judea with three phases of religious life. 1st. The Escenes were a small sect of the Jews who partook of the spirit of ascetics, were indeed Jewish monks. There is no mention made of them in the New Testament, yet it is very probable that Jesus met some of them in His wanderings over the land of Judea. 2nd. The Saducees were a sect of rationalistic skeptics and infidels, who denied the immortality of the soul and the resurrection of the body. With these people Christ often came in contact, but there is no instance recorded of one of their number ever accepting Him as the Messiah. 3rd. The largest, most learned and most powerful religious division of the Jews, was that of the Pharisees. They were the formalists, the self-righteous hypocrits, the proud and haughty despisers of men. They constituted the large majority of the "rulers of the Jews," the teachers sitting in Moses seat. They prayed, "God I thank thee that I am not as other men are." They tithed anise and mint and cummin, and neglected the weightier matters of the law." They loved to fill high offices, and receive honors to be accounted rich and powerful, yet withal, boasted of their knowledge of the ways of God, and their own sanctity of life. With them Christ was continually in contact. They hung upon His steps, meeting Him in every assembly, hearing every discourse, and witnessing all His miracles. They were His sworn and malignant enemies—using every means in their power to destroy His claim to the Messiahship, and finally became His murderers. Against this sect, Christ uttered the bitterest invective that ever fell from the lips of man. Woes against them, denunciations of them, and warnings concerning them, were continually escaping the Saviour. From this class of religionists came Nicodemus. He was a man of wealth and high position, being a member of the Sanhedrim, the great National Congress of the Jews. He was a religious teacher, no doubt, learned in all the traditions and peculiar interpretations of the Scribes and Pharisees. Yet there was something of the noble in the man that all the hard formalism and hypocrisy of his sect could not destroy. He had heard of Christ, His wonderful words and mighty works. No doubt he had witnessed some of His mriacles, no doubt had heard some of His discourses wherein He spake as never man spake. He was convinced that Christ was more than man—that He had some authority that he a ruler of the people of God did not possess. That in some pecdliar and intimate way He was connected with God. Yet while believing this much only, he was afraid to come boldly to Him as He taught, and seek the solution of the difficulties which were pressing upon his mind and heart. There is nothiug to cause us to think that Nicodemus considered Jesus the Messiah before this interview. He knew that He was a teacher sent from God, and came to Him by night, no doubt, to learn more about His pretensions to the Messiahship. He came to question Jesus concerning His credentials. Jesus turns upon him in a manner that at once showed him that he must accept Him as the Christ or perish. Nicodemus said: "We know that thou art a teacher sent from God, for no man can do these miracles that thou doest, except God be with him." This much he freely acknowledges. Christ by His teachings and manifest miracles, had given him all the evidence possible, that God was with Him. But this did not prove His Messiahship. Moses and Elijah had worked miracles, yet they were but men. How shall Christ teach Nicodemus that He was more than man—that He was the Son of God, come to redeem Israel? Turning from these outward and manifest signs of His office to those inward and spiritual ones. He answered him, verily, verily, I say unto thee, except a man be born again he cannot see the Kingdom of God. We would interpret the meaning of Jesus' answer thus: "You come to Me asking if I am the Messiah about to set up the Kingdom of God. I tell you that that Kingdom is not outward, but inward and spiritual, and unless you are born again, you cannot see (realize) that Kingdom." This surprised Nicodemus. He expected a worldly kingdom, with all the Jews as members. He is told that it is a Spiritual Kingdom which even a Jew cannot see unless he is renewed in spirit, born again. He did not understand the nature of Christ's Kingdom, nor the nature of the change to get into it, and hence his reply. "How can a man be born when he is old." Christ explains it to him. "Except a man be born of water and the spirit, he cannot enter the Kingdom of God." There is a natural birth, and there is a spiritual birth—the one into a world of sin, the other into a Kingdom of of Holiness. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." Nicodemus' reply is still one of perfect astonishment and unbelief. "How can these things be?" Christ now turns upom him with a severe rebuke and at the same time an open authoritative declaration that He is the Messiah. "Art thou a master of Israel, and knowest not these things. Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen, and ye receive not our witness. If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things. And no man hath ascended up to Heaven, but He that came down from Heaven, even the Son of Man which is in Heaven." Declining to farther explain the new birth to him, accusing him of unbelief, He closes the interview with the sublime declaration of His Omnipresence, thus claiming Divinity. These words were not thrown away. Nicodemus is mentioned twice after this in the gospel. He pleads for Jesus in the Sanhedrim, and he helps Joseph of Arimathea to perform the rites of sepulture for Jesus. He no doubt experienced that new birth and came to realize the nature of that Kingdom which is not of this world. No doubt this day he reigns with his Saviour in the Kingdom of Glory. The lesson taught in this passage is plain. "Ye must be born again." Marvel not at the statement, nor foolishly ask, "How can these things be?" But rather pray— "create in me a clear heart oh God, and renew a right spirit within me." Seek not to find out how the new birth is accomplished, this is one of the secret things of God. But search your heart and see if the great change has taken place. Its fruits are love, joy, peace, long suffering, gentleness, goodnes, faith, meekness and temperance. Do these things abound in you? If so you are born again and a member of the Kingdom of God.

For the Western Presbyterian.

MR. EDITOR: In your first number of the present volume of the Western Presbyterian, I was instructed and delighted when reading Dr. Humphrey on

THE PROMISED LAND.

I suppose my interest in it was increased by the fact that in the course of the last year I had been looking somewhat minutely into the *Bible history* of Abraham.

It will be convenient for me to occupy some leisure moments in committing to writing, and more conveniently in the form of familiar letters from friend to friend, some of the incidents—some of the mercies of GOD in *peopling* the *Promised Land*.

I do not remember to whom we are indebted for the grand conception so happily expressed in relation to the "from everlasting to everlasting of GOD," as being with Him "*One Eternal Now*."

This view of GOD will help us to contemplate with more confidence our ability to discern (if through a glass darkly) some of His purposes in relation to fallen man.

Whether the promised land was from the Creation suited to the wants, the well being of Abraham, the called of God, or whether when "all the fountains of the great deep were broken up," there came a change upon the face of the country is not necessary now to conjective.

It was created—it was peopled by the great I AM. When? *Now*. For what purpose? Let Him consider. In that answer we necessarily give or quote a portion of the same passages of Scripture as used by Dr. Humphrey. And as it is always conveniently to look to Scripture references; and as being better understood, when attracted and placed in suitable connection we adopted that course.

Gensis xii. 1. Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2. And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing:

3. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

4. So Abram departed, as the Lord had spoken unto him. * * *

5. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and all the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

7. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.

8. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord.

9. And Abram journeyed, going on still toward the south.

10. And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

11. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon:

* * * * *

13. Say, I pray thee, thou art my sister; that it may be well with me for thy sake; and my soul shall live because of thee.

14. And it came to pass, that when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair.

15. The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

16. And he entreated Abram well for her sake: and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

17. And the Lord plagued Pharaoh and his house with great plague because of Sarai, Abraham's wife.

18. And Pharaoh called Abraham, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife?

19. Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way.

20. And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.

MORE ANON.

For the Western Presbyterian.

THE PROPOSED CONVENTION.

Our Church has been called the last few years, to pass through fiery trials. A schism, now completely consolidated and organized into a separate denomination, has carried off about a third part of its members. That this schism is utterly destitute of a sufficient cause, we have never had the shadow of a doubt. The reasons assigned for thus breaking the unity of the Church, are just as illusive and invalid as those put forth to justify the late futile attampt to disrupt the nation. Indeed both secessions, the ecclesiastical and the the civil, coincident in time, are likewise coincident in the ultimate grounds upon which they rest. They are traceable, in the last analysis, to the same unhallowed feelings and passions of the human soul. Of this, too, we have never had the shadow of a doubt. The proof of it is patent to any one who will open his eyes. It is a rule almost without an exeeption, that the men who enacted the schism, or now sympathize with it, either took an active part in the rebellion, or sympathized with it; while, on the other hand, those who have stood faithfully by the Church, stood with equal fidelity by the Government in its heroic and successful effort to crush the gigantic treason.

We agree, therefore, perfectly with Dr. R. J. Breckinridge in his recent address to the Ministers and ruling Elders of the Church: "For myself, I look upon the present troubles in our own, and all sister churches in this country, as being little else than the sinful continuation and working, in a religious form, of the criminal spirit and designs of the insurrection in temporal affairs."

But the Church could well endure the schism, provided all who remain in her bosom were at peace among themselves; provided all such were alike faithful to her interests. Her effective strength would not be seriously abated; at any rate, a few years would, with the blessing of God, restore her power. But alas! schismatical proceedings and tendencies are still rife; the authority of the Church is set at naught; her best ministers are reviled and vilified with a license that would disgrace the political press—and that by their brethren; nay more, the Church herself is denounced as *apostate*. Surely these things ought not to be, ought not to be tolerated. We agree again most cordially with the sentiments of Dr. Breckinridge: "The Presbyterian Church welcomes to her bosom joyfully, all who desire to be as she and her children are. If others will insist on sharing her blessings—which are neither few nor small—they ought not to revile her acts, contemn her authority, waste her inheritance, traduce her character, and tear her vitals." This is truth well put! We are persuaded too, "that neither the country nor the Church of God can have peace or security until the religious poison is healed or purged out. In both respects—both of the State and of the Church—it is better, immeasurably, to heal it if possible. If that may not be, it is better, immeasurably, to keep the Church pure, and restore it to peace, let that cost what it may." A remedy for the evils which afflict the Church must be found. And in order to this a just diagnosis of her condition must be had.

In looking at the condition of the Church, we must consider it exactly as it now is.—The Southern schism is made, is an accomplished fact. We set all direct reference to it aside. What was once a part of our body, is so no longer—it has sloughed off. In an estimate of the present state of our Church, we take no account of it. We find, then, in the Church as it exists to-day, three distinct parties: (I.) Those who cordially adopt the deliverances made by the General Assembly, during the last five years—that of '65 included. (2.) Those who do not concur in all the statements inserted in these deliverances, though heartily accepting them as testimonies against rebellion and slavery. As to the deliverance of the last Assembly, some of this party, (perhaps, *class* would be a better term,) think it unconstitutional; others judge it to be simply unwise and unnecessary; and all desire its repeal or modification. (3.) The party of the Declaration and Testimony, whose organ is the *Free Christian Commonwealth*. Those who compose the second class are as loyal to the Church, both in heart and practice, as those of the first. The most decided of them, in their opposition to the deliverance of '65, are as strong as ever in their attachment to the Church, and co-operate as earnestly as ever in all its work. They purpose nothing else. The spirit of schism finds no lodging place in their bosoms. They revile not the common mother of us all. They ask no change in the testimony of the Church.—But they do desire to have the act of 1865 rescinded or modified. They do claim, moreover, the right—a right the members of the Presbyterian Church will never surrender—of canvassing respectfully, but freely, the acts of the Supreme Judicatory, and of seeking in a constitutional way their abrogation or amendment. And we have yet to learn that such conduct is inconsistent with the intensest loyalty to the Church of our fathers. "All synods or councils, since the apostles' times, whether general or particular, may err, and many have erred." And it is the high duty, as well as the clear right, of Christ's freemen, to point out and to rectify, as far as may be, whatever has been done unwisely or unconstitutionally. But those men have no thought of fomenting or maintaining a useless agitation. When it has been fairly evinced that the mind of the Church is to let the act of 1865 stand unaltered, they will acquiesce.

In the meantime, a candid and manly discussion of that act, its principles and its effects, will be productive of good. There is nothing to prevent the usual confidential intercourse between the brethren of the first and second classes. They are seeking alike the peace and prosperity of the Church. They are equally opposed to all schismatical proceedings. With the exception, perhaps, of a few individuals whose imagination runs riot touching their own superlative loyalty, they have unabated confidence in the uprightness of each other. They are striving for the same worthy end—the good of the Church; they differ only as to the propriety or constitutionality of a particular measure. There always have been, there always will be, differences of opinion as to some of the acts of the General Assembly; and these differences must be tolerated. The fallibility of that august tribunal is a *doctrine* of the Church. Now, these two classes, one in heart, constitute the overwhelming majority of our body. The party of the "*Declaration and Testimony*" is but the merest fraction. Strong indeed in a few localities, and very troublesome, is that corrupt faction; but weak in numbers, however active and malignant, when compared with the true men throughout our Zion. There is, therefore, ample power, as well as authority, in the General Assembly, to mete out to those who revile the Church, disturb her peace, and contemn her authority, the justice their crimes deserve and her own dignity and interests demand. Neither does this vast majority lack the disposition to do what the Scriptures teach to be right. They are not infected with the "criminal spirit of the insurrection."

Such appears to us to be a fair statement of the posture and strength of parties in the Church. Now let us consider briefly the suggestion of Dr. Breckinridge. He proposes that a convention, composed of certain Commissioners and other fit persons, shall meet in St. Louis on the evening of the second day preceding the meeting of the next Assembly. The object of the convention is "to discover, and utter, and propound to the Assembly, as God shall enable them, and with all reverence, the things needful to the Church." In regard to this project we submit the following remarks:

1. If the review just made of the condition of the Church be only tolerably accurate, the grounds upon which a convention is urged, are swept away. It is unnecessary. There is no exigency requiring it. Those who clamor for a repeal of the "precious testimonies" in behalf of truth and duty, are but a mere fragment of the whole body. The fierce and eager "spirit of reaction" is confined to a few. The majority of those who are dissatisfied with the act of last year would be content with some modification of it, or even with an explanatory act mitigating its more objectionable features. If neither of these can be obtained, they have no intention of keeping up a needless and ceaselss agitation. To affirm that the General Assembly would be guilty of "apostasy," were it to grant such a measure of relief, is to use terms as wildly and as recklessly as the partisans of the "Declaration and Testimony." We argue, further, that the proposed convention is *unnecessary*, from the fact that the great body of our ministers and people, so far as we can judge, have not felt, and do not now feel, the necessity of it. The call for it emanates from a single individual. It comes before the Church with the authority of but a single name—*clarum et venerabile nomen* indeed—but still a single name. It is not a movement inaugurated by office-bearers in all parts of Zion, illustrious for wisdom and piety. It lacks the element of spontaneity. Signers to it may be drummed up here and there; but it is not the solemn voice of the great body of the faithful, deep-calling unto deep.

2. An argument in behalf of the proposed convention, is based on experience. Dr. Breckinridge appeals to the manifest blessing of God attending the memorable convention which issued the "Act and Testimony." But this analogical argument is evidently fallacious. The cases are not at all parallel. In the times of the New School controversy, the General Assembly itself was often at fault. It protected heresy and disregarded the violation of Presbyterian order. Both the doctrine and the government of the Church were in imminent danger; nay more, they had been set at naught with impunity by inferior judicatories as well as individuals. And appeals to the "great tribunal" failed to secure redress. The whole body was fast becoming corrupt. *Extraordinary* action became an imperious necessity. Then came the uprising of a great Christian people, and the Church was saved. Now, the whole case is reversed. Dr. Breckinridge does not charge dereliction of duty upon the General Assembly. Surely it has stood true. If he would lay any sin at its door, would it not be that it has gone a little too far in that general line of policy which he himself approves? At any rate, he plainly intimated to the Synod of Kentucky that he did not *altogether* relish the act of last year. And if that Synod did not deal with the factious in its own bosom as he desired, he expressed the utmost assurance that the Assembly would. "That great tribunal" could be relied on. Again: whatever controversies may now exist, the vital questions of doctrine and order are not imp'icated. Not an arm is lifted against the Constitution of the Church. Neither, as has been shown, are the testimonies against the rebellion and slavery in the least danger. There is no formidable party opposed to them. The most that is asked, is that the Assembly rescind the obnoxious measure touching the reception of Southern ministers and churches There is no large party who desire to go further than this; most of the dissentients would be satisfied with less. And there is but little probability of even the slightest modification of the measure in question.—Were the tables turned, were those who believe that measure clearly unconstitutional calling for a convention, they might, with far more plausibility, point to the past. We say again, then, the parallel does not hold good. There is no exigency in the affairs of the Church, when rightly understood, which lends the shadow of support to this call for a convention at St. Louis on the eve of the next meeting of the General Assembly.

3. *We believe* in the HOLY CATHOLIC CHURCH; and in the GENERAL ASSEMBLY, as representing, in one body, all the particular churches of our denomination—"the organized and visible assembly of our portion of the Holy Catholic Church." We have a high sense of its sacred dignity and functions. To it "belongs the power of deciding in all controversies respecting doctrine and discipline; of suppressing schismatical contentions and disputations."—(Form of Gov., Chap. XII.) And because we thus believe, and have this sense of the dignity and appointed duties of "this tribunal of last earthly resort, for us, in things spiritual," we are jealous of its honor, its perfect freedom, its absolute independence of conventions unknown to the Constitution of the Church. We are careful that it should not be overawed, controlled, hampered, even in the smallest degree, by a self-constituted convention, which shall undertake to "discover, utter, and propound to it * * * the things needful for the Church." It belongs to the Assembly itself, guided by the Divine and Eternal Spirit, to "discover" these very things. To the Church, represented in the divinely appointed assemblies of its office-bearers, is committed the keys of the kingdom of heaven. To these assemblies, gathered together in the name of the Lord, for the transaction of the business the Lord has laid upon them, is the promise of the Spirit given. Now, with a General Assembly faithful to its duty; with the great body of the people faithful to the doctrine, order, and interests of the Church; with no general spontaneous movement on their part, or on the part of their rulers, looking to such a convention as is proposed—under these circumstances—it will be extraordinary indeed if an irresponsible, extra constitutional organization of Commissioners and others, shall proceed to "utter and propound" to the Assembly what is needful. Shall the caucus system be introduced into the Church? Shall the proper work of the "great tribunal" be cut and dried to order in a caucus? Shall it the Supreme Council of our branch of the Holy Catholic Church, descend from its high estate to the low level of a French parliament, called together to register the edicts of the sovereign? Shall the whole Presbyterian Church, met together in its Highest Court, surrender its dignity, and relinquish the duties enjoined upon it by the Lord of Glory, to a body, it may be, of very good men, but wholly unknown to its government and discipline? Let the General Assembly, unto which that duty belongeth, and which hath the promise of the Spirit, itself "discover" what is needful, and then "utter" it to the company of the faithful. It needs no foreign aid. Let none presume to dicate to it.

If the convention summoned to meet in St. Louis shall assume the character of a prayer-meeting, invoking the blessing of God upon the approaching Assembly, our heart shall be with it. But if it take up the work "propounded" in this call, it will, in our judgment, do what is dangerous to the peace and purity of the Church. Our system of government is abundantly adequate to the redress of existing grievances—to repress heresy and to deal with schism The remedy for the evils which afflict the Church, is to be found in a free, brave, loyal General Assembly, such as will meet in St. Louis next May. We are willing to trust that Assembly.

A PRESBYTERIAN.

HINTS TO OUR CHURCHES.

BY REV. JOHN TODD, D. D.

There is a very general, if not universal expectation among our churches, that the wonderful Providences through which we have been carried, are to be followed by a great and general revival of religion. It is not necessary to discuss the grounds of such an expectation. We all have it, ministers and people, more or less strong—that the excitement which has been awakened and the activities which have been generated the past few years, will be used, by the Spirit of the Lord for the quickening of our churches and the conversion of our people. In very many places the work has commenced, and the noise in the tops of the mulberry trees is arousing many to be ready. As thus far developed, the movement seems to be marked by the following characteristics:

a. The movement is slow. There is no earthquake, no wind, no bright fire, but a gradual, growing, slowly increasing solemnity on the people. So far as I hear, the ministry, as it should be,—the eye and the ear, and the mouth of the church,—is first moved, first burdened, and first goes to work directly for the salvation of souls.

b. So far, the work begins with the young, in the Sabbath school, taking children from twelve years old and upward—to twenty—a few older, and a few younger. The expectation and the prayer is, that it will extend from the young upward. But this, so far, is the most fruitful field.

c. As a consequence, we as yet, do not find conviction of sin, deep, pungent, and overwhelming. Sinners, trembling and quaking, in the old way, are not to be found. They doubtless will be. when older persons are reached. We are not to be surprised at this. These youths cannot realize sin, when the outward manifestations of it have been so comparatively weak. But convictions they will have after conversion, and indeed, all the rest of their lives.

d. Another consequent: there is comparatively no great manifestation of joy. The chains have fallen off, but they were not felt to be so heavy as to make their dropping off heard and felt. The convert smiles and sings and loves. He has not been down deep with the bars of earth around him, and therefore he cannot exult. He has not been a cripple long years, and therefore he cannot run, and leap, and praise God, as if he had been. But still, the marks of the work of the Spirit are on him and the sealing thereof is plainly to been seen.

e. The meetings hitherto most relied on, as they should be, are the prayer-meetings. They are full, solemn, and good. Much singing is demanded, and employed to great advantage. The praying is marked by solemnity, dependence on God, large desire and large faith.

f. There is less of conviction and terror among back-sliding Christians than usual, in revivals. This is to be regretted, for our churches have been and are, covetous, worldly, prayerless, to too great a degree, cold in heart, negligent in duty, absorbed in business, and conformed to the world. We should be glad to see the wanderers return and with the mouth make confession unto life eternal. They have made and do now make, business an excuse for neglecting every duty—except that of giving—a kind of buying off process!

I wish now to give a few hints to my brethren in the ministry and to our churches, as to how and what it seems to me we should now do.

1. Cultivate a large faith. Expect great things, pray for great things, attempt great things. Why may we not believe that God has raised up this nation to be a missionary and a model among the nations of the earth; that he has carried us through the baptism of blood for this very purpose; that he is going to follow it now by a great outpouring of the Spirit; that the blessing is at our door; that he has not created this universal expectation without intending to meet it; and that we may, now, every one in his sphere, aid in this work of mercy. Let our faith embrace the nation. If we have not this faith, let us ask for it, seek it, cultivate it. It is easier for us to bend the bull-rush than the oak, but is anything too hard for the Lord? O for a great faith.

2. Let our dependence be very much, if not chiefly, on prayer. With me that is greater than all others. Let the prayer-meeting be filled, be opened often, and go out and ask the dreaming brethren and sisters to come in. Let the prayers be short, humble, tender, earnest and solemn. Don't spend so much time in "blessing God for the few drops," as for beseeching him for the "grea train of his strength." The prayer we need is that which comes from the burdened heart,—the wrestling prayer which turns the Jacobs into Israels. Let the singings be many, short, lively and sweet. Don't drawl in this. A few should take it upon them to see that the singing is the music of the heart, the song of invitation, and the breathing of hope. Music in a revival should be adapted to our wants, as food and medicine are in certain states of the body. The almost universally good singing in our Sabbath Schools, gives us sweet singers at hand.

But they cannot sing the old tunes, the "Devizes," "the St. Martins," and the "Stephens" of other days. We may lament that the age demands lighter food, but they must have the manna that is gathered while the dew is on it.

3. Let the preaching be direct, pointed, uncompromising, solemn and earnest. Let the sinner feel that he is standing before God face to face. Let him know what God demands, and how he owes the ten thousand talents, and has nothing to pay. Don't be anxious to give the sinner peace or comfort. Let him first feel his need of mercy. Go into his heart and bring out the rubbish and filth that has been accumulating there all his life. The sinner will not take hold of Christ's hand till he feels that he is sinking. Don't be afraid to declare the great doctrines of the Gospel any more than Peter was in that great model, revival-sermon, on the day of Pentecost. But don't depend so much on the preaching as on the praying.

4. Don't begin to count up and proclaim and talk over the number of converts; rather fix the mind and heart on the great number unconverted. The reaper is to look at the field not gathered, and press forward to get that in. Don't, above all things, begin to exult that God has done so much for your congregation, your town and city, your denomination. We must have larger views. We must have a greater faith.

5. Take good care of the young converts; not to pet them, but to instruct them, train them, give them the right molding. They are to be churches, our ministers, our missionaries. I am expecting that at least a thousand ministers are to come up out of the revivals of this year. See to it that they are the right coin, and have the right die stamped on them. Don't hurry them into the church, but meet them, pray with them, instruct them, and keep your breath warm upon them.

6. So far, we don't see that any new measures are needed. In some places, clusters of churches have conferences, conventions, or something of that sort, and to very great advantage. In 1831-2, we had "Four Days' Meetings," and a vast good they did. I am not afraid of "new measures," but we must *rely* on the Divine Spirit, on the sovereign mercy of God, and pray as if God must do it all, and yet labor as if it all depended on our faithfulness. We cannot too deeply feel our dependence on the Holy Spirit. We cannot supersede our need of earnest prayer by any activity, or bustle, or outward demonstrations. It seems to me that never, in this generation, has so great a responsibility been thrown upon the ministers and the people of God, as at this time. He bids us to be up and at work. Let the Aarons and the Hurs hold up the hands of the ministry, and let us at once arise and go up and possess the land. The fields are white for the harvest. Who will be a reaper? Reader, will you?—*Congregationalist.*

Western Presbyterian.

REV. HEMAN H. ALLEN, EDITOR.
Office S. E. Corner of Sixth and Main, Hamilton's Building.

LOUISVILLE;
THURSDAY, MARCH 22, 1866.

STANDING RULES.

☞Communications for this paper must, in all cases, be accompanied with the names of their authors.

☞No communication of a personal or controversial character will be published, except over the name of the author.

TERMS.—*Three dollars a year in advance.*

CONTRIBUTORS TO THE WESTERN PRESBYTERIAN.—Rev. Drs. E. P. HUMPHREY and S. YERKES, the former Editors of this paper, with other brethren of eminent ability, in various parts of the church, will be regular contributors to its columns.

SUBSCRIPTIONS for the Western Presbyterian will be received by the following persons in this city: *Wm. H. Bulkley*, Sabbath School Depository, No. 2 Masonic Temple; *James A. Leech*, Falls City Bank; *B. F. Avery*, corner of 15th and Main.

LOCAL AGENTS.—The following persons are authorized to receive subscriptions for the Western Presbyterian:

G. E. Wiseman, Danville; *D. J. Curry*, Harrodsburg; *J. L. Walker*, Paris; *Samuel Jordan*, Glasgow; *W. H. Kinnaird*, Lancaster; *Rev. G. J. Reid*, Columbia, Ky.; *D. D. Byrn*, New Albany; *Dr. O. S. Wilson*, Jeffersonville, Ind.

OUR subscribers will observe that the terms of the "Western Presbyterian" are *three dollars in advance.* Those who subscribed with the first issue of the paper from Danville will please note that the year closed with the last number published at that place. We ask them to remit promptly. We have adopted the *cash system* with our printers as well as our subscribers.

RECEIPTS FOR THE WESTERN PRESBYTERIAN.—We will have arrangements made in a short time to have the names of subscribers printed on the margin of the paper, with the date to which their subscriptions are paid. This is an easy and economical mode of acknowledging the receipt of money. We find it impossibte just now to send receipts for money. In a few days however, we will be able to let our subscribers know that their remittances have come to hand.

TERMS REDUCED: CLUB RATES!

The Western Presbyterian is now offered to new subscribers, in clubs of *five* or more, for one year, at

TWO DOLLARS IN ADVANCE!!!

THE Presbytery of Transylvania meets at Lebanon on the 27th day of this month. As we expect to be present, our subscribers within the bounds of that Presbytery will have a good opportunity of forwarding their subscriptions, to the *Western Presbyterian.* Such of them as have not already paid for the present year, we hope will avail themselves of it.

MISSOURI PRESBYTERIAN.—This is the name of a new paper started at St. Louis, Missouri, of which we have received the second number "edited by Rev. Robert P. Farris. Published weekly by A. F. Cox, for the Missouri Presbyterian Publication Association."

It is the organ of the "Declaration and Testimony" party of Missouri. So we understand it.

THE PROPOSED CONVENTION.—On our first page will be found a lengthy and ably written article, taking strong grounds against the Convention at St. Louis, proposed by Dr. R. J. Breckinridge. The proposition is responded to in a pretty full and free expression of sentiment throughout the church; revealing quite a variety of opinion as to the propriety of the call, and as to the results likely to flwo from it. Some have written in opposition to it. A large number of Ministers and Ruling Elders have recorded their names in favor of it. We presume our readers will be interested in knowing what is the mind of the church at large in regard to it; so far as that mind has found expression through public channels. We will therefore endeavor, next week, to give them, as well as we can, a fair statement of the sentiments which it has thus far called forth.

THE HYMNAL—This is the title of the new book of Psalmody lately issued by the Board of Publication. We have refrained from expressing any opinion in regard to its merits until we could find time to give it a careful examination. We venture, at present, to make a single suggestion or two in regard to it.

(1.) About one half, or nearly so, of the hymns are *new;* that is, hymns not found in the collection of "Psalms and Hymns" used in all our churches for the last twenty or twenty-five years. Some of these new hymns are beautiful. Most of them we have not examined, and can give no opinion as to their merits. The point we call attention to here is that they are *new:* not found in the old book; and that the new hymns make about one half the contents of the new book.

(2.) Many of the old hymns, are *altered,* so that they appear in the "Hymnal" in quite a new dress. Watts' metrical version of the psalms has been received hitherto by our church without change. The Committee who have given us the "Hymnal" have departed from this established rule. We give no opinion here as to the *merits* of these changes, made by the Committee. We simply note the fact. The alterations in many of the psalms and hymns are such that the two books—the "Psalms and Hymns" and the "Hymnal"—cannot be used together. We have had experience of this fact at the fire-side, in family worship.

(3.) The conclusion from the above seems inevitable. If the new hook is adopted into general use, it must *entirely supercede* the old one. In our judgement this is a *fatal* objection to the "Hymnal." We think it is very much to be regretted that the Committee adopted a principle in preparing this work, which led them so far away from the old land-marks.

Meantime, we hope the "Hymnal" will have a very wide circulation at once. We advise all who feel an interest in the Psalmody of the Church, to procure a copy and give it a fair and thorough examination. Only by this means will the Assembly be able to reach an intelligent conclusion as to what is the mind of the Church in regard to it.

SLIGHTLY MISTAKEN.—The *Presbyter* of March 14th has an editorial on the *North Western Presbyterian* and Dr. E. P. Humphrey's endorsement of the sentiments of that paper; upon which he indulges in the following comments:

"We are not surprised that Dr. Humphrey endorses the conduct of the *North Western Presbyterian.* Why should he not? It is upon his platform precisely. He and its editor *have voted against the action of the Assembly for the last five years,* on the same grounds. They both are *willing* that the action of '61 to '64 should stand, and they both want the action of '65 changed, so as to conform to the standards of the church." The italics in the above quototion are our own. The editor of the *Presbyter* seems to have forgotten or overlooked the fact that the action of the Assembly of 1863 was expressed in a paper prepared by Dr. Humphrey himself! and adopted by that body in a nearly unanimous vote. Ayes 206; noes 1; non liquet 1. See minutes of 1863, pages 59 and 60. Of course our cotemporary will correct his erroneous statement, when his attention is called to it.

It is perhaps worthy of note at this time, that the Synod of Kentucky was represented in that Assembly by an unusually full delegation; eight ministers and seven Ruling Elders. Of these fifteen commissioners, the names of twelve are recorded as voting "aye" on the adoption of the above paper, on the State of the country. Three of them we suppose were absent at the time the vote was taken, as their names do not appear in the recorded vote, to-wit: H. C. Read, Minister, and J. C. Brown and B. N. Penick, Ruling Elders. It may be noteworthy also, that about one fourth of this paper is expressed in the very words of the old *Church of Scotland,* in the "Solemn League and Covenant of 1643.

REV. HENRY SNYDER.

Through our exchanges we have intelligence of the death of this esteemed minister of the gospel. The sadness of this event is heightened by the painful circumstances under which it occurred. It appears that he had gone over to New York city to make arrangements for removing to a new field of labor. On the 22d of Feb. he took passage on a boat to return to his family, on Staten Island. A friend saw him on the boat suffering under a severe attack of illness. When the boat landed he was missing, and has not been heard of since. He is supposed to have fallen overboard and perished. This is indeed a most painful and mysterious providence. The shock of such a bereavement must have been well nigh overwhelming to his stricken family. It is a bitter ingredient in their cup of sorrow that they are left in a very destitute condition. At the opening of the war, Mr. Snyder was a Professor in Hampden Sydney College, Va. Adhering firmly, in sentiment and feeling to the Federal Government, he left Virginia and returned North. In doing this he suffered the loss of all his worldly goods, including his valuable library. He received the appointment of Chaplain at Fort Richmond, on Staten Island, which post he continued to fill until recently. He was preparing to remove with his family to Sharpsburg, Pa. at the time of his sudden and painful death. Mr. Snyder was for several years Professor of Languages in Centre College, Danville, Ky. He was a ripe scholar, a faithful teacher, and a good man. He left many warm friends in Kentucky, and among them not a few of his former pupils. We trust they will not be unmindful of the promptings of christian sympathy and charity towards the family of their former friend and instructor, in this time of their great need. His wife and six children are left with no means of support. Who, among their old friends in Kentucky, will help them? If any persons desiring to contribute something for this purpose, will send the amount to the Editor of the *Western Presbyterian,* it shall be promptly forwarded. Or if they prefered, their gifts can be sent directly to Rev. T. H. Skinner, Jr., Stapleton, Staten Island.

OUR CHURCHES IN KENTUCKY.

We suppose the time is past when any one will doubt or deny that there is a movement on foot to sever the connection between the Presbyterian churches in Kentucky—in whole or in part—from the General Assembly. We suppose that some, both of our ministers and members, possibly some entire churches, have made up their minds to quit her communion and unite with the Southern church: that the question of their departure is only a question of time. It may be there are some whose minds are not fully settled as to what their duty will be, in the event of a schism among the churches. There may be some whose feelings would induce them to join in such a movement, and cast in their lot with the Southern church, who yet are disposed candidly to inquire, "Is this right?" Others, too, who would prefer to remain in the communion of the church of their fathers, may seriously question whether they ought not to forego their own preferences and follow their brethren, provided a majority in any congregation should decide to go with the Southern church. To all such as sincerely want to know what their duty is, and act accordingly, we wish to offer some suggestions.

(1.) To sever your connection with the church whose communion and fellowship you enjoy, is an act *which demands a clear and ample justification.* By your membership in the church, you have entered into a solemn covenant engagement with your brethren, before God, that you will study the peace and purity of that church, and that you will give obedience, in the Lord, to your brethren in the exercise of all authority and discipline, warranted by God's word. Such vows may not be lightly broken. Cogent reasons must be given to justify the breaking of the bond. If the church is become corrupt in practice or heretical in doctrine, so that you cannot abide in her communion and keep a pure conscience, then are you plainly justifiable in leaving it. But is that true of the Presbyterian church, as represented by the General Assembly? Does that church tolerate corrupt practices in her members, or heretical doctrines in her teachers? Be careful to draw the distinction between *errors* and *heresies* in doctrine. No church is free from error. Else would it be infallible. But "all Synods and Councils, since the Apostles, are fallible." Does our church teach any error or heresy which tends to destroy the souls of men, or undermine the foundations of truth? We venture to affirm that there has not been since the days of the Apostles, any church of any name, freer from corruption and sounder in doctrine than the Presbyterian church of the United States is this day. That there are corrupt men in her communion, and men who teach unsound doctrine, we do not doubt. But *as a church* she does not tolerate vice or teach heresy. If this statement is called in question, we *challenge the proof.* We are not ignorant that the charge of heresy—nay, even of *apostasy* has been hurled against her. But is it true? Or is it a baseless charge? Bring this matter to the test. Examine it with the candor its gravity demands. As to corrupt practices. Is there a prevalent vice in the land against which she has not lifted up her voice in earnest warnings and solemn injunctions? Intemperance Sabbath-breaking, unhallowed amusements of all kinds; sin in every form she has rebuked and condemned; and her solemn testimonies are of record. Is this a *corrupt* church? As to doctrine. The Signers of the "Declaration and Testimony" affirm that the Church is on the very verge of apostasy. The Synod of Kentucky, met in October last, condemned by a very decided vote, this paper, and declared that there was nothing in the Acts of the Assemblies of 1861 to '65 inclusive, to warrant this charge, or to justify a separation from the Church. This vote, with many others in Synod, was recorded by yeas and nays. These votes show who among us adhere to the Assembly and stand true to the old Church—the "Mother of us all." Their names are on the record. They are your *Pastors and Elders;* the men who go in and out before you. You therefore know them well. Now observe, the charge of *heresy* and *apostasy* lies against these men as directly as against any, in any part of the Church. Nay, many of them are denounced as *radicals of the extremest type.* Again we say, bring this charge of apostasy to the test of your own observation. You hear these men preach; have heard them for years. You know well the character of their ministry. Are they apostates? Do they teach heresy? Is their preaching calculated to destroy the souls of men? Brethren of the Synod of Kentucky, can you not bear—*must* you not bear—a testimony for these men, that they have preached to you *a pure gospel?* Do they not proclaim the doctrine of "Jesus and Him crucified" in all its fulness and power? Do you not *know* that the charge of heresy and apostasy, so far as it lies against these brethren, is a false charge? And if false, as against those of whom you have personal knowledge, may you not reasonably suspect that it is groundless, when made against the mass of those who likewise adhere to the Assembly. Perhaps you suspect the ministry of your church North and East have gone farther astray than your brethren nearer home. But where is the proof of it? The same differences of opinion, in regard to the Acts of the last assembly, exist among the ministry in every part of the church, which exist among our brethren in Kentucky—we mean those in Kentucky who adhere to the Assembly. Some approve *all* the Assembly has done. Some do not. Some approve more, and some less of its Acts on slavery and the state of the country. But none of these brethren hold opinions in this regard so erroneous as to deserve the brand of *heresy.* As to the charge *apostasy,* it ts simply preposterous!

We ask you to turn again to the Minutes of the Synod of Kentucky, and read the names of those—a majority of its ministers and elders—whose votes declare their intention of adhering to the Assembly, and affirm that there is *no* just ground of schism in any or all of its past Acts. Who are those men? We repeat, you know them well. You know their zeal and devotion to the cause of God. You know they preach a *pure gospel*—that they declare the whole counsel of God, for salvation. By their preaching God has been pleased to save the souls of men—yea, many of you can say—by it *your own* souls have been saved, and the souls of your children. *You know* with what faithfulness these brethren have labored among you, and do still. And God is blessing their labors, even now, in many places, with the gracious visitation of His Spirit. Are those men *apostates?* Have they departed from the truth, and simplicity of the gospel? And are you prepared to *separate* from them, with a protest against their corruptions and heresies? But those ministers and churches at *the North,* what are they doing? Corrupting the Church? Undermining her precious faith? Let our columns crowded from week to week with the glorious news of revivals, answer the question. From every part of our beloved church the thrilling news comes to us, that the host of God's redeemed is being augmented by scores, by fifties, by hundreds, and even by thousands. Those brethren are going manfully about their Master's business. Preaching Christ and Him crucified to their dying fellow men. And God is blessing their labors, and sealing their ministry with the tokens of His redeeming grace. Are these men *apostates?* Are you prepared to separate from them upon such a charge as that? Will you be *justifiable* in doing it?

But perhaps some may say, "I am not prepared to charge the Church with apostasy, or heresy, bnt I *prefer* to go with the Southern Church—or at least to be separated from the Northern Church." Beware of acting under the impulse of *political* influences and *sectional* prejudices! Consider what the *effect* will be of a schism among the churches of Kentucky. The absolute ruin of most of them! Scarce able to support the gospel now, if divided, they would become helpless. Extinction would be the fate of many. A sickly and worthless existence, the lot of others. Now review the whole case, and answer to your own consciences—as you must one day answer to God—"am I right in abandoning the Church? Is there any such corruption in her practices, or heresy in her teachings, as will *justify* me in absolving my covenant engagements with her." Let the answer to these questions be made in the fear of God.

For the Western Presbyterian.

THE HYMNAL.

LEXINGTON, KY., March 15, 1866.

REV. R. DAVIDSON, D.D., New York:

Dear Sir and Friend: I sent to Philadelphia for the new Presbyterian "Hymnal," which I received by mail, and have given it some examination during an occasional idle, or rather, otherwise unemployed hour. I am afraid it is not going to give satisfaction to multitudes of old disciples in Ky., and West and South generally. Its music I mostly object to, being too cold and formal, which *may* suit the frigidity at the North Pole, but is as much too formal for the impulsive camp meetings and congregational singing of the South and West. The *graces* of music have been sacrificed to obtain *simplicity.* Alterations in time, measure and notation have been freely used; and mutilations and alterations have been so unsparingly made, of delicious old airs, endeared to me and my little loving family, for the better part of two thirds of a century (and I suppose I may, without any great stretch of my self-conceit, consider myself and them a fair type of old fashioned, music-loving Presbyterians) that these mutilations of time and notation in many, very many instances are so excessively offensive and glaring, that on more than a score of occasions, I have thrown down that beautifully gotten up Book with distress, ejaculating "how provoking!" I speak now, altogether concering the "Air" or "Theme;" and not of the *harmony* of the parts which correspond with the mutilations. I have several old books of church music, some running back to a date long before my birth, and I suppose before the birth of these innovators and musical peddlers and mutilators. I should (no, not I, but these musical simplifiers) have just as good a right to alter the text of your sermons, slip in "nay" where you wrote "aye;" change Watts' most beautiful "Show pity Lord," into "Show" anger "Lord;" alter Shakspeare's "Man who hath *no* music in his soul," (I don't know that I quote exactly) into "the man who hath *some* music in his soul," &c., as to change and mutilate those fine old airs, endeared to every christian hearthstone, and every old christian's heart in the nation. My mother and father, both Presbyterians and both in heaven, used to sing me and my brothers to sleep with the *old* "Mear," the *old* "Windham;" and many others of those fine *old* airs, and when *their* time came to go to sleep, *we* sung *them* to rest with the same old airs put to the same old time and notation. How excessively distressing to my heart, and the hearts of all simple minded christians, to take up the new "Hymnal," and find "Mear" changed, each bar into a different time; first into three beats to a bar; second bar, four beats, and this style running through the whole air with a tilt, reminding one of an intentional burlesque or jocular ridicule of the most sacred affections of our old loving hearts. "St. Ann's" is the same. "Windham," originally written by its composer, in common time, has been ruthlessly changed into triple time of three beats to a bar. "Lisbon" Short Metre, has been so mutilated, that if the dead composer, Mr. Read, could rise from his grave, he should not be able to identify his own old and very charming offspring; the time of which has been changed from common to triple, the pleasant and graceful fugue, (or fuje) and three bars left out. Why has the bass of "Coronation" been altered? Why has old Bridgwater been left out? But I suppose it is the best to have done so, with that and many other delightful old tunes; for no doubt, had it fallen under the "plane, hammer and chisel" of the new school of Divinity and music, *it* would (and others) have been subjected to their murderous innovation, and we should never have known it (or them) again. Where is "Bangor?" Where is "Coleshill?" Where is "Walsal?" Where is the lovely old Scotch air "Martyr?" They have received the "cold shoulder," to make room for some thirty of Dr. MASON's "*tunes,*" some of which are very good and may be original for all I know, but I think I can see the copy of some of his airs, from other composers. "From Greenland's icy mountains," looks to me like a plagiarism from, and mutilation of, Haydn the younger. But time would fail for me to write, and perhaps your patience to read, the multitudes of objections to the "Hymnal." Every time I turn over its leaves, and sing its music in my family—so beautifully printed and bound is it—I feel sad at heart to find so many alterations and mutilations of our delightful old devotional congregational airs. If you had the *music types,* I should be better able to point out my objections, by giving you the real, original airs, (or airs which have come down to our churches, and our family worship, *sanctified by time and yb loving associa-sociation of memory.*)

In my next letter to you Rev'd and dear friend, and old Pastor, I shall give you some of my objections to the Poetry or Psalmody of this new and beautiful book; so beautiful, that its OUTSIDE captivates all who see it. I shall also give you some *lost verses* in some delightful hymns, left out to suit either the pages on the musical Euphony.

As you will know me by my initials, I give nothing else than

S. D. M., Lexington, Ky.

For the Western Presbyterian.

PRAYER.

Much has been written on this subject, and many incidents have been related, illustrating the wonderful and all-powerful efficacy of true and heartfelt prayer. Yet, there are many striking manifestations of God's answering the prayers of his people, which are only known to those upon whom his blessings have descended.

The following was once related to me by one whom I knew to be a man of undoubted veracity. I will give the story as correctly as I can, trusting that it will not prove uninteresting—at least to some of your readers.

Several years ago, in one of our western villages, lived an elderly gentleman of plain and out-spoken manners. He had long been a faithful attendant of the church, and an unwavering follower of the meek and lowly Redeemer. He had an only daughter, who, upon arriving at womanhood, was courted and won by a young man of respectability; but one who ignored the Christian faith. They were married and lived for a time at her home. As evening after evening came around, the old gentleman attended to his family devotions; offering sincere prayers to the throne of grace, beseeching mercy upon his household. He prayed for each member of his family, *by name,* whether present or absent.

This manner of worship was so annoying to the unbelieving son-in-law that one day soon after his marriage, being alone with his wife, he said to her, "I intend procuring at once another house, and we will move away, where I will no longer be annoyed by the old man's prayers." She replied, "I will go with you, but remember that though you may leave this house, you cannot get away from father's prayers. He will still pray for you."

This thought seemed to affect him at the time, but he soon cast it aside. Accordingly, in a few days, they were domiciled in their new home. The first day was spent in arranging for their comfort, and as night closed around them, all without and within was hunshed into silence. The time and circumstances were such as to call up recollections of the past. The wife was silent, thinking of the loved home she had just left. The husband was left to his own thoughts.

The night advanced, but there was no Bible taken down and read; no kneeling around the family altar. This was so different from what he had lately been accustomed to, that he could not avoid thinking of it. Then, the language of his wife occurred to him, "you cannot get away from father's prayers. He will still pray for you." This brought the thought to his mind, that—perhaps at this very moment—his father-in-law was entreating God for his conversion. These reflections gave him much uneasiness; and when he retired for the night, it was not to sleep, for deep thoughts prevaded his mind. He reviewed his past life, but was not satisfied with it. So when he arose in the morning, it was with the conviction that there was no peace of mind or soul, save that of the Christian's. Suffice it to say, that in a short time he attached himself to the church, and ever afterwards imitated the example of his father-in-law in praying for each member of his household by name.

Who can say that the prayers of the old gentleman, in this case, were not answered? It is but another instance showing the long-suffering mercy of God towards his people; another fulfillment of the gospel promise, that, "the effectual, fervent prayer of a righteous man, availeth much."

In concluding, I will only remark that, if there were more who would pattern after this plain but warm-hearted mode of family devotion, it might be well.

H. S. IRWIN.

For the Western Presbyterian.

LIBERAL OFFER TO SABBATH SCHOOLS AND OTHERS.—About the beginning of the war, there came into my hands at Louisville, Ky., a large number of our Presbyterian Board of Publication's Books, (say eight thousand dollars worth,) the most of which, with additional orders, I still have on hand. Now, with the view of getting these valuable books (silent preachers, and dead stock, in boxes,) in the hands of our people, and especially inducing all of our Presbyterian Sabbath Schools in this State, and in the State of Tennessee, not heretofore supplied with our books, to supply themselves at once, I hereby propose to make them the most liberal donations, along with their purchases from my stock at Louisville. And to the poor schools who deem themselves unable to supply themselves but in part, I will donate an amount of books equal to their purchases at catalogue prices; so that their books will really cost but half price. And to those wholly unable to pay, I will make liberal donations.

These books have a high merit, and are surpassed in worth, by none published in the country. The Sabbath School Books are very superior, and number some 400 different works.

Our Sabbath School paper, the "Visitor," is equally excellent with our books. It has recently been made even more attractive than it was before—and should be found in every Presbyterian Sabbath School in our country.

Address me at Louisville, Ky.

M. G. KNIGHT, *Dis. Sup.*
Colportage of Pres. Brd. Pub.

REVIVALS.

The interest in the churches throughout the land seems to be on the increase. Reports of revivals come to us from every quarter. Some of the most interesting of these accounts are presented to our readers here. Other items of interest will be found in the news of the churches. We would here request our brethren every where, to send us a brief account of revivals in their churches, when God is pleased to visit them. These records are always interesting to the people of God; and often, no doubt, stir them up to greater diligence in duty and importunity in prayer. A few weeks ago we wrote to a good brother in Eastern Kentucky to give us some account of the revivals in several of the churches in that part of the State. He did so. That brief and interesting statement has passed through our exchanges, until it has been read with pleasure by probably not less than *twenty thousand persons.* The church is evidently waking up. The ears of God's people are opened to hear the sound in the tops of the mulberry trees. There seems to be a spirit of wrestling and prevailing prayer. We notice that some of the colleges also are enjoying seasons of reviving. Our thoughts instinctively turn to our beloved *Alma Mater.* Oh that the baptism of the spirit might descend upon the youth who are gathered there! Below will be found a letter from Brother Spilman, at Maysville, Ky:

MAYSVILLE, March 14, 1866.

REV. H. H. ALLEN:—*Dear Brother:* After a long spiritual slumber our church in Maysville is enjoying a precious work of grace. On the last two Sabbaths we have received twenty-three members on profession,—seven on the first, and sixteen on the second Sabbath. Brother Scudder assisted me in this meeting preaching with great acceptance to the people, and with the Divine blessing. This interest commenced in a series of prayer-meetings held every night for more than a week before preaching commenced, and seemed unabated when we were compelled by circumstances temporarily to suspend. We trust the end is not yet.

Fraternally, yours,
J. E. SPILMAN.

Rev. W. H. Honnell writes us from De Graff, Ohio:

"God in his abounding mercy has blessed my humble efforts in preaching the unsearchable riches of Christ here, as in other places. My church has nearly doubled its membership in the past year, since I was called here. Some twenty-five have been received lately upon profession of faith in Christ. To God's name be the praise. We are experiencing great out-pourings of God's spirit in many of our Presbyteries here. God is uniting the people to fear his name. Oh! that our beloved Zion in Kentucky may have a baptism of the Holy Ghost, purifying and making peaceful the hearts of her people.

Yours, W. H. HONNELL.

One of our Baptist brethren writes for the *Western Presbyterian* in regard to *Seymour, Ind.* A part of his communication we reserve for another place. We subjoin the following:

"The Baptist Church at Seymour, Rev. J. H. Sedwick, pastor, is enjoying a great revival of religion.. Some twenty-five or thirty have been converted. The interest is increasing daily. Their baptistery is in the front yard of the house of worship. A few nights since several were baptized after night meeting. A row of lanterns was placed around the baptistery. The scene was one of deep solemnity.

The score of grog-shops stretching around the depot at Seymour, are sustained by the traveling public.

Seymour itself is a city of well nigh 3,000 inhabitants. Ten years ago it had but ten families. It is a place of business, schools and churches. W. S. S.

From the Presbyterian.

LARGE ACCESSIONS.—Twenty-two persons were added to the Cohocksink Presbyterian church, Central Presbytery of Philadelphia, on last Sabbath. This, with sixty-six added a few weeks ago, makes eighty-eight who have united with that church on profession since the beginning of this year. And we are glad to say that there are still some in the large congregation who are earnestly seeking the salvation of their souls.

We understand that the Presbyterian church at Frankford, Pennsylvania, (the Rev. Mr. Murphy's,) received forty persons into its communion, thirty-five on profession of faith in Christ. These are part of the fruits of a quiet, gentle work of grace, which has been going on for some time in this church, and from which others, it is hoped, may yet be gathered in.

A GREAT REVIVAL.—*Messrs Editors:* On last Sebbath, the 4th inst., took place the first sacramental service in the new Presbyterian church of Johnstown, New York. The occasion was one of deep interest, and will long be remembered by the large audience which it called together. There were added to the communion of the church one hundred and forty-seven persons; of whom one hundred and thirty-one were on the profession of their faith in the Lord Jesus Christ.

Of the number of persons who were received into the church on profession of their faith, it may be interesting to your readers to learn that sixty-eight were baptized, sixty-two heads of families, fifty-three males, seventy-eight females, thirty-nine were between the ages of ten and twenty, thirty-nine between twenty and thirty, twenty-three between thirty and forty, fourteen between forty and fifty, eight between fifty and sixty, seven between sixty and seventy, one between seventy and eighty. Of this number not more than three or four are under fifteen years of age. S.

The *New York Observer* has an account of the revival in Princeton College, N. J., which closes as follows:

"The glorious work has gone on increasing in interest and in magnitude each day up to the present time. Even now, there are no signs of abatement. The noon-day prayer-meetings are still continued, with an average attendance of one hundred and fifty students.

There have already been forty-four hopeful conversions within a few days. There are many more inquirers after salvation. We may truthfully say, there is not a young man in college with whom the Spirit is not striving. Those who, two weeks ago, were considered to be the most abandoned, were among the first to find Christ."

LAFAYETTE, INDIANA.—A cerrespondent writes from this place:—'We are having a precious revival here in the Presbyterian and Baptist churches, and also in other churches in the city. God is doing much for us and for his cause. Some of the oldest citizens, who have spent their lives in sin, are now rejoicing in hope. Numbers of children, also, have given their hearts to the Saviour."

REVIVAL AT SOUTH SALEM, OHIO.—In this pleasant village (South Salem, Ross county, O.,) is located a large and influential Presbyterian church. It was organized, in 1802, in the bounds of the Washington (Ky.) Presbytery. In 1810, Rev. James H. Dickey became its pastor, and continued his faithful labors until 1837, when, by reason of age and growing infirmity, he was succeeded by Rev. H. S. Fullerton, whose useful pastorate closed with his life, in 1863. Two years ago, Rev. A. H. Young, just entering the work of the ministry, accepted a call and was installed. At present, the church is enjoying a gracious and powerful revival.—Sixty-seven precious souls have been hopefully converted and received into the church, and the good work is still progressing and extending into neighboring congregations.

Several of the churches in the bounds of this Presbytery (Chillicothe) have been greatly blessed since the 1st of January. At Bloomingburg there have been seventy-five additions, at Kingston forty, at Chillicothe thirty-five, and the good work has extended among all evangelical denominations. The Lord is remembering our Western Zion in great mercy and loving kindness.

B. W. C.

March 5th, 1866.

REVIVAL AT NILES, MICH.—The Presbyterian church in Niles, Mich., is enjoying a precious outpouring of the Holy Spirit. The meetings commenced with the "week of Prayer," increasing in interest each night. Soon the inquiry was heard, "What must I do to be saved?" With every meeting, there was a deep solemnity resting upon the congregation; the Spirit of God was moving upon the hearts of sinners; and, when the opportunity was given for any who desired Christians to pray for them to rise, numbers rose to their feet, and by this first step said, "Brethren, pray for us;" and in almost every instance those who thus sought the Saviour have

WESTERN PRESBYTERIAN.

been converted. At our communion, the first Sabbath in March, forty were added to the church on profession of their faith and by letter. The work is still in progress, meetings being held every other night. The church has been greatly revived.—Alienations between brethren have all been amicably settled, and the world can now say, "See how these brethren love one another." There has been no excitement in our meetings, but they have been characterized by a deep solemnity—the simple truth, as forcibly presented by our faithful pastor, Rev. T. Dwight Hunt. Many are now inquiring, and we hope others will be added to the church of such as shall finally be saved. F.

From the Banner, Pittsburg.

RELIGIOUS INTEREST IN THE CITY.—Encouraging indications have been manifested in several churches, of different denominations, in Pittsburg and Allegheny for several weeks. Large accessions are reported to the Methodist churches. A series of meetings has been in progress for several weeks, in the First Presbyterian church of Allegheny. The attendance has been good. Much solemnity prevails, and a goodly number rejoice in hope, while others are inquiring. In the lecture room of the First Presbyterian church a Union Prayer Meeting is held every day at four P. M., where representatives of many churches meet at one common mercy seat. Services are held three evenings in each week in this church. The attendance and interest are increasing, and it is hoped that the Holy Spirit is beginning to move on some hearts. Indeed there is reason to believe that a more than usual amount of seriousness prevails in all our churches in both cities, and also in several churches in the neighborhood. At Round Hill, within a few miles of this, there have been nearly eighty conversions within the last five weeks.

A private letter from Pipe Creek, Ohio, Presbytery of St. Clairsville, says: "We closed on Wednesday, February 28th, a very interesting meeting of eight days continuance, in the Pipe Creek church, in the St. Clairsville Presbytery, and the result was eighty-four additions to our little church, making in all, in the last six months, ninety-one—eighty-eight by profession and three by letter. We bless the Lord for what he has done for us, and take courage."

On last Sabbath week twenty-nine persons were received on profession of faith into the church at Washington, Pa., six of whom also received baptism. Twelve were students of Washington and Jefferson College, of whom nine were from abroad. Five had served their country in arms during the late war. A number belonging to the College and Female Seminary will join their churches at home. Others of the congregation deferred their church connection until the next communion, in hope of a clearer light. The Sabbath when these young disciples professed their faith in Christ, was one of peculiar solemnity. The special interest in the church developed itself during the Week of Prayer.

A glorious revival has been for some time in progress at Kinderhook, N. Y. Forty-five have already professed faith in Christ, and the interest is unabated.

From the North Western Presbyterian.

From a letter received from the pastor of the church of Columbus Grove, Ohio within a few days, we learn that one hundred and fourteen had been received into the communion of that church as the result of the season of revival enjoyed there.

The John Knox Church, near Oneda, Ill., under the pastoral care of the Rev. S. E. Vance, has been much revived. A series of meetings lasting through two weeks, at which the pastor was assisted by the Rev. Mr. Johnson, of Knoxville, and the Rev. Leavenworth, of Galesburg, has been held in this church. As the result of these meetings thirty-four persons have been received into the church, twenty-nine of these on profession of their faith.

The Bethany Church, in the Presbytery of Crawfordsville, Indiana, under the pastoral care of Rev. W. G. Allen, has experienced a similar refreshing. Thirty-two have recently been added to the communion of the church on profession of their faith. It has been with them a "time of refreshing."

The church of Groveport, Franklin county, Ohio, has also been greatly revived and comforted. Twenty-six have been received into this church on examination and profession of faith. Ten of these were baptized.

The church of Belle Center, Ohio, has been greatly blessed. Twenty-seven have been admitted on examination. Others are expected to unite. This season of revival commenced with the week of prayer. Special religious services were protracted through four weeks.

Forty-five have been added to the church of Hillsborough, Ohio, under the pastoral care of Rev. Dr. Steel. They have held a series of meetings for about three weeks, at which the pastor was assisted by Rev. George Beecher and Rev. S. D. Crothers. Others have asked for the counsel and prayers of God's people. The venerable pastor desires to ascribe all the praise to God.

MINISTERS AND CHURCHES.

Presbyterian.

CALL.—Rev. Morris C. Sutphen, now pastor of the Spring Garden Presbyterian Church in Philadelphia, has received a unanimous call to become co-paster with Dr. McElroy, of the Scotch Presbyterian church in New York City. He has accepted the call.

ELECTION.—The Rev. Jonathan Edwards, D. D., pastor of the West Arch Street Church, Philadelphia, has been selected President of the United College of Washington and Jefferson, Pennsylvania. We understand that he has accepted and his inauguration as President will take place on the 4th of April.

REV. DR. N. L. RICE preached in his pulpit recently for the first time in two months, much to the gratification of the congregation. Strong hopes are now entertained that his health will be entirely restored.

LICENSURE.—Mr. L. Y. Hays, S. A. Hummer and T. C. Kirkwood, of the Middle Class of the Seminary of the Northwest, were licensed by the Presbytery of Warren at its late meeting, in Galesburg, Ill.

Mr. Hays is invited to supply the church at Malden, Ill., and Mr. Hummer to supply the church at Dwight, Ill., during their vacation.

INSTALLATION.—The Rev. S. F. Scovel was installed pastor of the First Presbyterian Church, Pittsburgh, Pa., on the 6th inst. The sermon was preached by Rev. Dr. Jacobus. Charge to the pastor, by Rev. Dr. A. A. Hodge, and charge to the people by Rev. Dr. Howard.

CHANGE OF ADDRESS.—The post office address of Rev. P. D. Young is changed from Dwight, Ill., to Waukesha, Wis.

LARGE INCREASE.—At a recent communion in the church of Johnstown, N. York, one hundred and forty-seven persons were added to the church, of whom one hundred and thirty-one were received on profession of faith.

New School.

A correspondent in the *Christian Herald* says, Professor C. A. Young, who has for nearly ten years filled the chair of Mathematics, Natural Philosophy and Astronomy in Western Reserve College, has gone to Dartmouth College to fill the chair of Natural Philosophy and Astronomy, formerly occupied by his father.

Mr. Allen C. Barrowes, son of Rev. Prof. Barrowes of Andover Theological Seminary, and formerly of Western Reserve College, has been appointed to the vacant Professorship, and is expected here to commence its duties at the beginning of next term, April 18th. Mr. Barrowes is a graduate of Western Reserve College, of the class of 1861.

The number of students in the College is larger than last year. The prospect of steady growth and increased and permanent usefulness becomes brighter each year.

OWEGO, N. Y.—God is surely doing a great work in our midst. Yesterday, March 4th, was a blessed day for our Presbyterian church in this village. Rev. Solon Cobb, pastor, admitted to membership one hundred persons by profession of faith, and fifteen by letter; one of the greatest blessings ever witnessed in this community, and we are not alone in this good work; all other denominations are reaping a rich reward. The interest is still kept up in each Society; meetings are held every evening in each of the churches, and a Union prayer meeting every morning. Persons of all ages, from ten years to three score and ten, are among the converts.—*Cor. Evangelist.*

Rev. Aaron Peck, formerly of Newark, N. J., has discontinued his connection with the Sunday School Union, and has taken charge of a mission enterprise in Cleveland, Ohio, under the care of the First Presbyterian Church of that place.

Roman Catholic.

A new theological seminary, for the education of Catholic priests, is about to be built at Philadelphia. It is to be projected on a large scale, and to accommodate three hundred students.

The (London) *Daily News* believes that the Government has acceded to the propositions of the Roman Catholic hierarchy in Ireland, and that henceforth the Queen's University in Ireland, will consist of half Protestants and half Roman Catholics.

The Pope is in ill humor with the Russian embassador at his court. The embassador, on New Year's day, said to the Pope that Romanism and rebellion were synonymous in Poland, and thereupon the Pope has requested him to take his departure from Rome.

Congregational.

The *Presbyterian* says, there is a very interesting work of grace in Mount Holyoke Seminary, Massachusetts. Since the 22d of February, when Dr. Kirk went to the Seminary and spent a few days, about twenty have become Christians. These, together with those who have one by one come out and joined the ranks of the Christians since the commencement of the seminary year, makes the whole number of converts about fifty.

The Rev. Samuel C. Bartlett, of Chicago, Illinois, has been elected President of the University of Vermont and State Agricultural College at Burlington. Mr. Bartlett graduated at Dartmouth College in 1836, was for a time settled over one of the Congregational churches at Manchester, New Hampshire, and is now one of the Professors in the Chicago Theological School.

The largest Sabbath-school of the Congregational denomination, in New England is that of the Berkley street church, in Boston Massachusetts, which has 1,446 members. Winthrop church, in Charlestown, Massachusetts, has 924 members, and the South Parish church of Augusta, Maine, 812. Only fourteen churches in New England report Sabbath-schools numbering over 500.

Rev. Martin Moore, for many years editor of the Boston *Recorder*, died on Monday, at his residence in Cambridge, aged 76 years.

Baptist.

Over fifty have been received into the First Baptist church, Baltimore, and the revival seems to increase in interest and power.

Many of the churches of New York are enjoying a season of great prosperity, and Dr. Mikels, Dr. Armitage, Dr. Hodge, and others report great manifestations of the Spirit. It seems as if a shower of grace rested over the city, and was about to descend in copious effusions.

The Baptist churches in Newark, New Jersey, are all enjoying the special gifts of the Spirit. Dr. Levy, of the South church, gave the hand of fellowship to about forty recent converts on Sunday week; and the Rev. D. T. Morrell, of the Fifth church, has baptized twenty-two within the last two weeks.

Spurgeonism.

A London correspondent of the *Independent* is the coiner of this word, or at least the utterer of it in American mart. The writer expresses it as the opinon of not a few intelligent Baptist ministers in England, that a genuine ism, a sect, is gathering itself around Mr. Spurgeon. His words are worth quoting: "One word about *Spurgeonism* in general. Silently, but rapidly within the pale of this great Baptist sect in England, and covering all the land with its net work of moral power, there is being formed a distinct body of Spurgeonite preachers; energetic young men trained in Spurgeon's college, imbued with Spurgeon's intense spirit, copying with an unconscious but ludicrous fidelity even the minutiæ of Spurgeon's manner of speech, proud of their connection with Spurgeon's name, and in constant communication with the 'Head Centre' in London. More and more is Spurgeon separating himself from the general organization of the religious world, even of the Baptist denomination; and concentrating his work upon his immense church, his college, and the churches throughout the kingdom that have taken his pupils for pastors. If this goes on another twenty years, Spurgeon's will be a vast organic and wondrously vitalized body: and, should circumstances warrant, this body may, as many intelligent Baptist ministers think probable, assume the name of its founder, and Spurgeon follow the example of Wesley by founding a sect. He is certainly showing much of Wesley's executive and organizing capacity.

Methodist.

THE *Western Christian Advocate* of last week reports 3336 conversions from its patronizing districts, and within the five weeks previous, over 10,000 additions to the Methodist church within the bounds of its circulation.

A movement has been initiated by the ladies of the Methodist church to build a Memorial Chapel for the Wesleyan University, Middletown, Connecticut, to commemorate the bravery of the students and alumni who fell in the war. At a meeting of the Trustees and Alumni, recently held, it was also unanimously determined to found and endow a Scientific Department for the University, at an expense of $150,000.

At a complimentary dinner given at the Continental Hotel, Philadelphia, by James Long, Esq., to the Hon. W. J. Moorehead, of the firm of Jay Cooke & Co., the sum of $25,500 was subscribed toward the erection of a Methodist House in Arch street, to be fitted up for the purposes of a bookstore, preachers' meeting room, and general Methodist headquarters. It is given as a thank-offering to God for the return of peace. The whole sum of $70,000 will probably be raised within a very few weeks.

GENERAL INTELLIGENCE.

ONE MONTH'S WORK.—The *Bible Society Record* says: During the month of December reports were received from twenty eight of the Agents of this Society, and the following are the results of their labors: Auxiliaries visited, 165; Bible meetings attended, 205; Bible society anniversaries attended, 57; auxiliaries or branch societies organized or revived, 41; number of sermons or addresses delivered, 257; number of letters and circulars sent out, 7,912; number of miles traveled, 15,484; amount of donations collected by the Agents, $6,320 25; amount received by them from the sale of books, $6,156 33; amount remitted by them to the Parent Society, $15,818 68; amount paid by them into treasuries of auxiliaries, $1,135 35; amount of subscriptions obtained by them, but not yet paid, $1,298 24; number of families visited in their fields, 26,570; number of destitute families found, 3,408; number of destitute families supplied, 1,060; number of destitute individuals supplied, 186; number of Sabbath and other schools supplied, 9; etc., etc.

NEW PROFSSORS AT PRINCETON.—Princeton College has been strengthening its corps of Professors and Teachers. Prof. Peabody has been put in the chair of Elocution. Dr. Shields has entered on the Professorship of the Relations of Science and Philosophy to Religion, and has greatly delighted and instructed the students by his introductory lectures on this important subject. Prof. Charles A. Aiken, of Dartmouth College, has accepted the Professorship of Latin This gentleman, sprung from the Scotch Irish Presbyterian settlers of New Hampshire, has acquired the very first rank as a classical scholar and teacher, having received the highest encomiums not only from the best authorities in the country, but also in Germany, as to his power in language. Those who know him, warmly congratulate the College on securing so valuable a man in this department.—*N. Y. Observer.*

EPISCOPAL CONTRIBUTIONS IN NEW YORK. A New York letter of Sunday last says: "When Bishop Gregg returns to Texas, he will take with him at least $20,000, with promises of more in a short time. This will do much to restore his diocese to the prosperity it enjoyed before the rebellion. In addition to the amount heretofore subscribed by Episcopalians here in aid of Alabama, Georgia and South Carolina, some $10,000 will be sent to their respective Bishops in the course of the forthcoming week. This is one good way to restore the Union.

AN *outsider* thus writes of the annual sale of pews in Henry Ward Beecher's church: "A stranger who would have entered the house thinking to see an audience of Christians, would have had his ideas of houses of worship considerably shaken by the world-like shift and stock board manner of operation in the selection of seats. It forcibly reminded one of a passage of Scripture referring to the temples of God turned into a den of—well—brokers. As yet, to what sum the gross income from premiums will amount to, cannot be arrived at; but as the total rent for the pews amounted to some twenty-six thousand and odd dollars last year, the grand total income of the church, premiums and rents together, will not, at the computation, fall short of $40,000 for the year ending January, 1867."

BELITTLING.—The *Southern Churchman*, discoursing of ritualism, chasubles, etc., says:

It is impossible, as it appears to us, for Christian men to make much of little matters, without making their own minds little. This we conceive to be the first evil of ritualism. The son of Sirach asks, "How can he get wisdom . . . that driveth oxen . . . and whose talk is of bullocks?" It is doubtful whether the butter-makers have many ideas above milch-cows; or the coal-men higher thoughts than of mining. We cannot think ecclesiastics will prove exceptions. Engaged about little things, they will neglect weightier matters to tithe their patches of mint.

CONSCIENTIOUS SCRUPLES.—It is announced that Maretzek's grand operatic masked ball in New York, is postponed till after Easter, in deference to the scruples of Roman Catholics. The piety of these people is of a remarkable type; they cannot participate in the hilarity of a masked ball till they have made the religious preparation which the fasting and prayer of the lenten season will furnish them.

HERESY IN LATIN.—A Latin translation of the "Book of Common Prayer" of the English Episcopal Church has been published lately in England. It comes from Oxford, and is the joint work of two Fellows of University College Their Puseyistic tendencies disclose themselves in the ancient tongue with which they were dealing. The "presbyter" is always styled "sacerdos" when his functions are referred to. The word "bishop" in one place becomes "pontifex," and to the whole ritualistic system is set forth by adroit use of terms which express fully developed Romish doctrine. In consistency with this, the Calvanistic articles of the Church of England are left untranslated, and the poison goes without its usual antidote.

GEORGE A. TRENHOLM, late Secretary of the Treasury of the Confederate States, has presented to Bishop Davis, of South Carolina, the handsome property known as the Orangeburg Female Seminary, for the purposes of a Theological Seminary. The Revs. J. S. Hanschel and P. Trapier are as yet the only Professors connected with the Seminary.

THE Presidents of the United States are classed denominationally as follows: Washington, Madison, Monroe, Harrison, Tyler and Taylor, were Episcopalians; Jefferson, John Adams, John Quincy Adams, Unitarians, Jackson, Polk and Lincoln, Presbyterians; Van Buren was of the Dutch Reformed Church. The surviving Presidents are Fillmore, Unitarian; Pierce, Trinitarian Congregationalist, till recently he has joined the Episcopal Church; Buchanan, an Episcopatian during his term of office, but is said to have joined the Presbyterians this year; Johnson is a Presbyterian in sentiment.

PROTESTANTISM ADVANCING IN BELGIUM.—The progress of the Missionary work in Belgium continues uninterrupted. There are about sixty Protestant laborers at work, of whom sixteen preachers receive salaries, from the government, twenty three from the Evangelical Society: ten being converts from Popery; and the remainder are colporteurs, Scripture-readers, and school-teachers. Nearly all the church members are converts from Romanism, in some churches there not being a born Protestant, and in several only one. The Evangelical Society has added a church a year for the last eight years to the number of its churches.

ON account of the exorbitant price of paper in this country, the Appletons have found it necessary to send the plates of "Webster's Spelling Book" to England, and to order one hundred thousand copies. On the same account Lippincott, of Philadelphia, has sent the plates of the fine Prayer Books and Bibles published by him to Great Britain where the books will be printed, and afterwards imported to this country.

MUST HAVE SEPARATE SCHOOLS.—The Catholics of Portland have taken their children out of the public schools and are sending them to schools provided by their church. In San Francisco they are moving for a separate school fund.

SECULAR INTELLIGENCE.

GREAT BRITAIN.—In the House of Commons on the 7th Mr. Gladstone said that the reform bill would be read on the 12th, and that it would only apply to England. It was hoped then that the Ministry would be able to state what course would be taken regarding Scotland.

Five millions three hundred and sixty-two thousand pounds were voted for the army. The Princess' Highlands annuity bill was passed. Prince Alfred was committed *pro forma*.

The annual bill for the abolition of church rates was debated. Gladstone and Bright spoke in favor of the question being compromised in some way or other. The bill was passed to a second reading by 285 to 252. The announcement of the vote was received with loud cheers. It is thought the vote indicates an early solution of the question, although the present bill will doubtless be rejected by the House of Lords, as usual.

The resolution to be brought forward by Sir John Gray is to the effect that the church establishment in Ireland is a grievous wrong to the people of that country, and that its continued maintenance prevents them from having confidence that they will receive either justice or wisdom from Parliament.

The London *Post* asserts that public feeling is dead about the reform.

The *Times* continues to protest against dallying with parliamentary reform.

The *Times* says the courage and decision exhibited by President Johnson, in refusing his assent to the Freedmen's Bureau question confirms the respect in which his policy has been held in England, and will entitle him to credit as one of the ablest statesman who has ever conducted a nation successfully through a perilous crisis by firmness, resolution and wisdom.

A prospectus of a new company is issued called the Anglo-American Telegraph Company, with a capital of six hundred thousand dollars, for laying a new cable and raising the old one, is introduced by Morgan & Co. Geo. Peabody, the banker, is on the Board of Directors.

The total number of persons arrested under the suspension of the writ of *habeas corpus*, up to Tuesday, is 186, of whom forty-two are Irish Americans. Four have been discharged.

Princess Helena's marriage with Prince Christian takes place July 9th.

FRANCE.—The copies of the New York *Herald* containing Bancroft's memorial oration were seized in France by order of the Government.

The *Times'* Paris correspondent writes: The French Government, it is said, has received dispatches from Washington which put an end to the Mexican question. The terms appear to be those of our Government—evacuation within one year, and non-intervention during evacuation.

The Emperor was heard to say lately that his own people and the American people were against him and his affair, and that the people did not comprehend it as he comprehended it; but that it would be foolish on his part to push a policy which encountered so much hostility, and that it was his duty under the circumstances to cede the point.

So long, however, as he remained in Mexico, he would not suffer himself or Maximilian to be attacked without resenting it, much as he would regret to war with the people of the United States, whom he liked and respected.

The nomination of the young Prince Imperial, a child of ten years, as President of the great International Exhibition, in place of Prince Napoleon, has caused universal dissatisfaction.

EMIGRATION.—The Liverpool *Courier* of recent date predicts an increased emigration as a result of the Fenian disturbance; and if it shall prove true, as asserted, that the German movement toward America is unchecked, the population of the New World will receive large accessions in the next few months. The Liverpool paper says:

"In Ireland during the past year there has occurred a decrease in the number of inhabited house to the extent of 16,277, and in the population of 94,846. There is every reason to believe that the decrease will proceed still more rapidly than before. It cannot be concealed that the Fenian conspiracy has inflicted already an inconceivable amount of injury upon all classes. Capitalists have withdrawn their loans or refused to extend that accommodation which was the life of the Irish trader. Confidence is broken."

There was considerable emigration from Havre last month, but the great majority of emigrants from that port choose the United States, notwithstanding the advantages offered them in the new empire of Mexico.

THE LABOR QUESTION.—The commission upon the labor question, appointed by Gov. Andrew, of Mass., made their report to the Legislature last week. They oppose the adoption of an eight hour law for these reasons:

1. Because they deem it unsound in principle to apply one measure of time to all kinds of labor.

2. Because, if adopted as a general law, in the way proposed, it would be rendered void by the special contracts, and so add another to the dead laws that cumber the statutes.

3. Because a very large proportion of the industrial interests of the country could not observe it.

4. Because if restricted, as some propose, to the employes of the State, it would be manifestly partial, and therefore unjust.

SOUTHERNERS COUNSELED NOT TO GO TO BRAZIL OR MEXICO.—The Richmond *Republican* urges Southerners not to emigrate to Brazil and Mexico. It says it would be easy understood that freedmen desire to emigrate to these countries, for not only is the climate suited to their constitution but there are no prejudices against color. They have the right of suffrage if they possess a certain amount of property, and are eligible to seats in the legislatures and high official positions. It is an odd idea certainly for white people to leave the South from an apprehension that negroes may be admitted to political equality and go to countries where they have that equality already, and where emigrating whites may find black officials over their heads.

HIGH RENTS.—While we are all making great complaints in this country about the enormous rents, we are not the only people who are suffering. Rents are increasing rapidly in England, also. A building is now in course of erection, in Lombard Street, London, which is to cost £70,000, the gross rental of which is estimated at £22,000 annually. The London and County Bank have rented the ground floor and basement of the building, for which it is to pay *twelve thousand pounds* a year.

An examination of the books of the Custom House in Toronto, shows that, during the year 1865, the valuation of the exports from that port, to Canadian and other foreign ports, amounted to $3,780,501, and the valuation of imports to Chicago from the Canadian and other foreign ports amounted to $1,114,884. And our exports to and imports from American ports, by lake, last year, were twenty times as much as our foreign trade.

The Prefect of Cordova, where Sterling Price and his colony are, is a negro, and an imperial official.

THE DEBT OF MISSOURI.—Governor Fletcher has signed the bill recently passed by the Missouri Legislature, providing for the consolidation and payment of the bonded debt of the State. By the provisions of this bill, all the overdue interest is to be funded and incorporated with the principal in new bonds, and the payment of interest is to be resumed on the 1st of January, 1868. The bonded debt of Missouri, including the unpaid interest, amounts to thirty million. It is estimated by the members of the committee by whom this bill was reported, that under its operations, the entire State debt will be liquidated in twenty years.

CITIES WHICH EMBRACE ALL NATIONALITIES.—London is a world in itself. The last English census developes the curious fact that there are more Scotchmen in London than in Edinburgh, more Irish than in Dublin, more Roman Catholics than in Rome, and more Jews than in Palestine. Next to London perhaps New York is the most cosmopolitan of cities. It has not so many Scotchmen as Edinburg, but according to the census it has nearly as many Irish as Dublin, while as a German city, it is proably the third in the world, ranking next to Berlin and Vienna.

MARRIAGES.

Married, at Lebanon, Kentucky, February 18, 1866, by Rev. T. H. Cleland, Thomas Dixon to Mrs. Sarah Drury. Also, by same, at his residence, February 28, 1866, Mr. Thomas Taylor to Miss Sarah Martha Purdy.

Married, in this city, on Wednesday morning, March 21st, by Rev. Heman H. Allen, Mr. B. F. Hardwick and Miss Agaline J. Ellis.

THE MARKETS.

(*Wholesale Prices.*)

LOUISVILLE, March 20th.

DRY GOODS.		
Brown Sheetings and Shirtings	23@	34
Bleached do do	23@	1 25
Tickings	33@	75
Stripes	23@	52
Denims	37@	55
Cambrics	20@	22½
Ginghams	26@	30
Prints	13@	21
Spool Cotton, per doz.	85@	1 15
Balmoral Skirts, per doz.	22 00@	72 00
Canton Flannel	30@	52½
Kentucky Jeans	35@	90
GROCERIES.		
Candles—Star 17½ to 18½; Tallow	16@	17
Cheese	21@	25
Cotton Yarn, per doz.	31@	40
Flax Seed, per bu.		2 40
Peaches, dried, qrs.	14@	15
Do unpealed, hf.	15@	17
Apples, per bbl.	7 00@	8 00
Molasses, per gal.	57@	1 50
Sorghum do	45@	65
Rice	11@	12½
Sugar	12½@	17½
Teas	1 00@	2 25
Coffee—Rio 25 to 29½; Java	40@	42
PROVISIONS AND PRODUCE.		
Flour	6 50@	13 00
Feathers	40@	60
Wheat	1 00@	2 25
Corn	65@	85
Corn Meal	60@	85
Oats	40@	48
Lard	18@	20¼
Onions, per bbl.	2 75@	3 00
Potatoes do	3 75@	4 00
Bacon—Hams	20@	24
Sides	15@	16
Shoulders	13¾@	14
Clover Seed, per bu.	6 25@	6 50
Timothy do	3 85@	4 00
Tallow, rendered	11@	12½
Wool—unwashed 30 to 35; washed	45@	50

TOBACCO.	Light	Heavy
Lugs	3 75@ 9 75	7 25@12 25
Leaf, com. to med.	7 50@12 00	12 00@20 00
Do good	17 00@21 00	18 00@22 00
Do fine	20 00@25 00	22 00@25 00
Do cutting,	25 00@35 00	12 00@50 00
Manuf'g Wrappers, med.		30 00@60 00

CINCINNATI, March 20th.

Flour	7 00@	12 00
Wheat,	1 50@	2 50
Coffee—Rio 25 to 30; Java	36@	42
Sugar—yellow 12½ to 16; white	15½@	17½
Molasses	80@	1 35

NEW YORK, March 20th.

Gold	1 28⅛@	1 29½
U. S. 5-20s	1 03¾@	1 05½
7-30s	90⅝@	99⅞
Cotton, middling	40@	41
Wheat,	1 50@	2 50

NEW ORLEANS, March 17th.

Cotton, middling	40@	42
Sugar, good, common to primo,	13@	14½
Molasses, common to prime,	60@	90

NOTICES.

The Paducah Presbytery stands adjourned to meet in Fredonia, Kentucky, on Friday, April 6, 1866, at 11 o'clock, A. M.

J. HAWTHORN, Stated Clerk.

The Presbytery of Louisville, stands adjourned to meet in Middletown, at 11 o'clock, Tuesday, April 10. Sessional Records and Statistical Reports should be placed on the Clerk's desk immediately after the organization of the Presbytery.

ROBERT MORRISON, Stated Clerk

March 2, 1866.

The Presbytery of Nashville will meet in Franklin, Tennessee, on the Thursday before 2nd Sabbath in April, at 6½ o'clock, P. M.

E. C. TRIMBLE, Stated Clerk.

THE Presbytery of New Albany meets at Corydon, Ind., March 29th, at 7 P. M. Assessment of the churches, ten (10) cents per member. Sessional Records examined. Evangelization in the bounds of Presbytery considered.

J. P. SAFFORD, *Stated Clerk.*

Ebenezer Presbytery will meet in Elizaville on Friday before the third Sabbath in April, at seven o'clock, P. M.

To Presbyterial fund the Churches will pay as follows:

Maysville, $10; Mayslick, $3; First Church, Covington, $10; Second Church, Covington, $4 50; Paris, $8; Sharpsburg, $4; Flemingsburg, $5; Ashland, $2; Catlettsburg, $2; Greenupsburg, $1 50; Greenupunion, $1 50; Lebanon, $1 50; Crittenden, $3; Moorefield, $2; Falmouth, $1; Murphysville, $1; Elisaville, $5; Washington, $5; Augusta, $3 50; Sharon, $3 50; Carlisle, $3; Millersburg, $3; Springfield, $1; Ebenezer, $1; Concord, $1 50; Stonemouth, $1; Newport, $2 50; Pleasantridge, $1; Burlington, $2; Richwood, $1 50; Newhope, $1; Gelead, $1; Hinkston, $1.

R. F. CALDWELL, *Stated Clerk.*

The Presbytery of Transylvania stands adjourned to meet in Lebanon on the Tuesday before the first Sabbath in April next, at half-past seven o'clock. S. S. McROBERTS, S. C.

The Presbytery of West Lexington will meet in Versailles on the Tuesday after the second Sabbath in April, at 7 o'clock, P. M.

JOHN S. HAYS, S. C.

C. P. BARNES, gold pen manufacturer, etc., corner of Sixth and Main, keeps a superb stock of goods in his line. We have rarely looked through an establishment of the kind which appeared to us to offer so superior an assortment of gold pens, cases, watches, and other kinds of jewelry. Their watches are all of American make. Our clerical friends will do well to notice the terms on which they can enjoy the luxury of a superior pen. We have tried one of them and can "testify." If any friend would like for us to select and send them a pen, we will take pleasure in doing so. See their advertisement in another column.

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no 6.

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No. 2	1 00	1 50	1 75	2 00	2 25	......	6 50
No. 3	1 25	1 75	2 00	2 50	2 50	4 25	7 50
No. 4	1 50	2 25	2 50	3 00	3 00	4 75	8 50
No. 5	2 00	2 75	3 00	3 50	3 50	5 50	10 00
No. 6	2 25	3 00	3 25	3 75	4 00	......	......
No. 7	2 50	3 25	3 75	4 25	4 25	......	......
No. 8	3 00	4 00	4 50	4 75	5 00	......	......
No. 9	3 50	4 50	5 00	......	5 50	......	......
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4

Sabbath Meditations.

EVIDENCES OF A SAVING FAITH.

From "How to be Saved."

But it may be of service to you, in entering upon the christian life,—which I hope you have fully determined, by the grace of God, to pursue,—to call your attention to a few of the scriptural evidences of having accepted the Saviour.

I say *scriptural* evidences, because many persons are seriously misled, or, at least, kept for a long time in darkness and distress of mind, by reason of looking for the evidence of their conversion in the experience of others, instead of looking for it in the Bible. I have known even a few ministers of the gospel to err, as it seemed to me, in unconsciously making their personal experience a sort of rule by which many of their hearers would be apt to judge themselves; and, because they did not have precisely the same experience they heard from the pulpit, they would fall into despondency and doubt concerning their state. Now, the fact is, no two christians have exactly the same religious experience, any more than they are exactly alike in features, in mental peculiarities, in habits, or in history. All true christians are united to the Lord Jesus Christ by the one act of faith; but up to the moment of exercising faith the dealings of the Holy Spirit with them vary greatly. All true christians find the burden of guilt roll from the soul only at the cross; but each is conducted along his own peculiar path in order to arrive at the cross.

Let it not concern you, therefore, to find that your experience does not correspond in every particular to that of other christians, but rather compare your feelings and your purposes with the emotions and the aims of the children of God, as described in the Holy Scriptures.

The first evidence, then, I wish to mention, as revealed in the word of truth, is *obedience to the precepts of Christ.* "He that hath my commandments, and keepeth them, he it is that loveth me." "Ye are my friends, if ye do whatsoever I command you." "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

There can scarcely be any room for mistake or for deception here, so plainly has the Saviour stated the test of our true condition. If we keep not his commandments, and *all* of his commandments, so far as we know them, our hope of heaven is vain, no matter what our profession may be, no matter what church we may join, no matter what religious ceremonies we may observe. On the other hand, if we keep his commandments, we need not express ourselves, as so many christians do, in a doubtful manner in regard to our conversion; for "hereby we *do know* that we know him."

Neither need we be thrown into doubt by our own imperfections; for, as the Holy Spirit has told us, in many things we offend all.

If we desire, aim, and strive to keep his commandments, and do not willingly, deliberately, and persistently do what our Lord has forbidden, or wilfully neglect to do what he has required; if we take sides with God against sin, and long to be free from it,—not only from open and outward sin, but from secret and inward sin,—that we may be perfectly conformed to the character of our Saviour; if, with the Psalmist, we can say, "Oh that my ways were directed to keep thy statutes! The law of thy mouth is better unto me than thousands of gold and silver. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way," then we have decisive and reliable evidence that our faith is saving and true, even though it may not be triumphant and assured.

The principle which controls the believer in thus striving to obey all the precepts of Christ may be readily understood. Not only does his nature, which is renewed by the spirit, relish holiness for its own excellence and beauty, but he is filled with love to the Redeemer, who has done and suffered so much for him; and love always excites the desire to please the person whom we esteem

An incident is related in the memoir of Philip Doddridge that illustrates the power of this principle. It is said that a man of whom he had known nothing previously was arrested, tried, and condemned to death for murder. Something in the case excited the special interest of Mr. Doddridge in behalf of the friendless prisoner; and at considerable trouble and expense, he succeeded in establishing his innocence beyond doubt. Overwhelmed with gratitude for the efforts of his benefactor to save him from a felon's death, he exclaimed, on one occasion, "Every drop of my blood thanks you; for you have had compassins on every drop of it. You are my redeemer in one sense, and you have a right to me. If I live, I am your property, and I will be a faithful subject."

So the christian feels, and so he ought to feel, towards the Lord Jesus, who has saved us from eternal death at the cost of his own life. "We love him, because he first loved us." "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." "What! know yet not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore, glorify God in your body, and in your spirit, which are God's."

A second evidence of genuine faith laid down in the Bible is *love for the brethren.* "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." If, therefore, you find that you love christians *as* Christians, and *because* they are christians, you may not only express the hope that you have been born again, but you may *know* it. There are, however, many anxious inquirers and young converts who are seriously troubled when this scriptural evidence of regeneration is presented to them. They are acquainted with persons who are not christians whom they tenderly love; and perhaps they are acquainted with professors of religion for whom they do not feel any peculiar affection; and hence they are apt to doubt the genuineness of the work of grace in their own hearts.

Now, you should remember that you are not required to feel any repugnance or coldness towards your unconverted friends; neither is the ground upon which love for the brethren rests congeniality of natural tastes and disposition. It is a higher and holier ground than this,—which a simple illustration may enable you to understand, and at the same time to perceive the state of your own feelings.

There formerly lived, in one of our Western States, a gentleman and lady who lost by death their only child,—a bright and beautiful little girl. The mother seemed to be almost broken-hearted, and her health rapidly declined under the burden of her mighty sorrow. Her husband, hoping that she would be benefited by leaving home, induced her to spend a few months in travelling. During their temporary stay in an Eastern city, they visited an orphan asylum, and found the children assembled in a large room of the building to engage in some of the exercises of the institution. At first the bereaved mother looked upon the delightful scene with the same sadness and indifference she had exhibited through the entire journey; but suddenly her eye resumed its former brightness, and the blood came again to her pale cheek, as, eagerly pointing to one of the orphans, she exclaimed, "Oh, I must have that child,—I must have that child for my own." The superintendent was standing near, and inquired why that one child out of scores around her had excited such special interest. "Because," she replied, with deep emotion, "she is the very image of my own lost little Mary."

This, then, is the reason why you will love the brethren. It is because they bear the image of your beloved Lord; and wherever you behold that image, no matter among what denomination of christians it may be found, if you are a christian you will certainly love it, and find your heart going out to him on whose character and life it impressed. "Every one that loveth him that begat loveth him also that is begotten of him."

The third and last evidence of true faith which I will mention as presented in the scriptures is a *change of views affections, purposes, and habits.* "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."

Here, again, I have known persons to trouble themselves needlessly. They say they are not conscious of any marked change, and, therefore, cannot hope that they have been born again. They say that for years, and perhaps even from childhood, they have been anxious about their souls, and cannot remember the time when they were not more or less concerned with regard to religion. They have prayed, and read the Bible, and listened attentively to the preaching of the gospel, and sometimes *almost* trusted that they loved the Lord Jesus.

Now, I desire to say, for the comfort of such persons, that probably they have for a long time possessed *faith,* without the *assurance* of it. It is certain, at least, that they have been under the restraining and governing influence of the Holy Spirit; and the work of grace is carried on so quietly and gradually within them, they must not expect those marvellous and overwhelming manifestations of divine power in their conversion of which they have heard in the case of a few others. Some of the brightest christians it has ever been my privilege to meet could not tell the day, nor the month, nor the year when the great change took place; and the Bible furnishes instances in which persons were regenerated in early childhood, and sanctified from the womb. It is not by visions, neither by raptures, but "by their fruits ye shall know them;" and I trust the evidence we are now considering will excite joy, and not terror, in more than one sad heart.

The scriptures declare that the "carnal" or unrenewed "mind is enmity against God; for it is not subject to the law of God, neither indeed can be," and "they that are after the flesh do mind the things of the flesh."

It follows, therefore, that the unregenerate man leaves God out of view in his plans and aims. He does not like even to think about him; and whatever amiability, or kindness, or friendship he exhibits towards his fellow-men would be as fully manifested though he did not believe in the existence of a Divine Being.

Hence, it is as proper to say of the brutes that they are virtuous or religious, because they exhibit love for their young and affection for each other, as it is to say of such a man that he is virtuous or religious while practically declaring "there is no God."

But if he becomes a sincere believer in the Lord Jesus Christ, he is filled by the spirit of adoption with such filial reverence for his neglected Maker that he is enabled to cry, "Abba, Father." Once he lived only to advance his temporal interests, and to secure the riches, the honours, and the pleasures of this world; but now he feels that "the friendship of the world is enmity with God," and looks "not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." Once he gloried in his possesssions, or in the admiration of men; but now he can say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Once the Bible was a sealed book to him, and the precious messages of a Saviour's love were thrown aside for the news of the day, or for an idle tale of fiction; but now he can say, "Oh, how I love Thy law! How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth." Once the prayer-meeting and the honest preaching of the truth were distasteful or wearisome to him; but now he can exclaim, "I was glad when they said unto me, Let us go into the house of the Lord." "For a day in Thy courts is better than a thousand. I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness." Once he turned his back upon the Lord's table in heartless indifference, or cruel contempt; but now he joyfully confesses him before men, and with gratitude obeys his dying command, "This do in remembrance of me"

And so I might go on, if necessary, to enumerate the peculiar feelings of the "new creature; but enough has been said, no doubt, to indicate the greatness and the reality of that change which is expressed in the scriptures by the phrases, "Ye must be born again," and "Ye are dead, and your life is hid with Christ in God."

It is a fact plainly stated in the word of God, and confirmed by the experience of the most devoted christians, that once we "were dead in trespasses and sins; wherein in time past we walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

It is also a fact just as plainly revealed in the scriptures, and just as fully confirmed by the experience of true christians, that saving faith in the Lord Jesus worketh by love; that it purifieth the heart; that it overcometh the wortd; that it causes the believer to recognize his Master's claims upon him as his property, the purchase of his blood; that it leads him to present his body a living sacrifice,—holy, acceptable to God,—which is his reasonable service; and that it raises his conversation to heaven, "from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himsetf."

If, therefore, you discover that it is your chief aim in life, and your fixed purpose, by the help of God, to glorify Christ, you are undoubtedly a christian. Notwithstanding the temptations to which you are exposed, and the remaining corruptions of your nature, and the sharp conflicts you may endure, you have certainly exercised faith, and are certainly united to the living Saviour, as the branch is united to the vine.

"Then let your songs abound,
And every tear be dry;
You are marching through Immanuel's ground
To fairer worlds on high."

Only see to it that, "leaving the principles of the doctrine of Christ, you go on to perfection," "abstaining from all appearance of evil," cheerfully surrendering, for the sake of your Lord, every custom, amusement, or fashion that is even of doubtful expediency, and making it the fixed habit of your life, "whether ye eat, or drink, or whatsoever ye do, to do all to the glory of God."

Children's Department.

Selected for the Western Presbyterian.

HOW LITTLE KATIE KNOCKED AT THE GATE OF HEAVEN.

BY AUNT FANNY.

Little heads all brown and golden,
Little forms on bench and stool,
Drooped so languid, warm, and weary,
In the hill-side village school.
For the sun was fiercely beaming
Through the windows wide and bare;
Myriad flies were going, coming,
Drowsing in the heated air.

Katie's ringlets fell the lowest,
Softly closed each fringed lid.
And the sweet cheek's deepening flushes
'Neath the golden veil were hid.
Sleeping—dreaming, now is Katie,
Of that lovely morn in May,
When her little brother Charlie
With an angel went away.

Floating through the gates of glory,
Trembling, fluttering to His breast,
Which the precious olden story
Tells us is our lasting rest;
Now she dreams that back he's flying
To her little lonely heart;
Now she clasps him! sighing crying,
Sobbing with her joy's great smart.

Sobbing—woke. With arms caressing,
Little Bella, soft and low,
Whispered—"What's the matter, Katie?
Tell me why you're crying so."
But the teacher, school dismissing,
Said—"Dear children, haste away;
See the clouds, so dark and lowering,
It will rain ere close of day

Sadly, slowly—from the doorway,
While the rest did hasten quick—
Came the child; and once more Bella
Said—"Poor Katie, are you sick?
"O dear Bella! 'tis, that only
I have dreamed, that grieves me so;
I *must* see my brother Charlie;
To my brother I must go.

"Mother says he went to heaven;
But, though we may go to him,
Back to us he's never coming;"
And her sweet blue eyes grew dim.
"Then go right to *him*," cried Bella.

KATIE—

"Ah, I do not know the way;
In a dreadful box they put him,
While in bed, so ill, I lay."

KATIE—

"Are you *sure* they went to heaven?"
"Yes, I know it, Bella dear!"
"Then," said Bella. smiling brightly,
"Katie, *I* can take you there:
I saw where they put your brother.
Katie, come; this very even,
Hand in hand we'll go together,
Hand in hand, we'll go to heaven."

Forth they set upon their journey,
Heedless of the gathering gloom;
Little pilgrims, true and earnest,
Sure that Charlie would make room.
Only once did Bella murmur,
"*Can* you enter? are you sure?"
Flushed with coming joy, she answered:
"He *would run* to ope the door."

BELLA—

"Do you think he's very happy?"

KATIE—

"Very!" was the eager cry,

BELLA—

"Has he playthings up in heaven?
Can they get them there, so high?"

KATIE—

"'Tis with angels now he's playing,
Angels with such lovely wings;
With the gold and purple rainbows,
Stars, and other heavenly things."

"Oh!" cried Bella, interrupting,
Looking up, in great dismay—
"See! 'tis raining fast, and faster!
Now we cannot go to-day."

KATIE—

"But we've almost got to heaven,
Turning back would be a sin;
"Charlie's waiting for his sister—
We can hurry, and run in:"

Bella, peering through the darkness,
Said—"Oh, yes! I see the door!"
"Where? oh, where?" cried Katie breathless.
"There!" And pointing straight before—
Katie saw the village churchyard,
Rising through the misty gloom;
Near, a black and iron doorway,
Leading to a vaulted tomb.

Then, with bitter disappointment,
Swelling higher, wave on wave,
Out she sobbed, "*oh! is that heaven?*
'Tis a great and lonely grave!"

BELLA—

"But 'tis here they took your brother;
Katie, 'tis the very place;
And you said he'd gone to heaven!"
Then a smile came in her face.

"Let us go and knock, dear Katie;
When to enter we have tried,
We shall find it bright and lovely;
Heaven is on the *other* side"
Fast, and faster, fell the raindrops
From the sky with clouds o'erspread;
And the floor of heaven resounded
To the thunder's mighty tread.

Still the little children, clasping
Hand in hand, and pale with fear,
Hastened onward to the entrance—
Guardian angels watching near.
Now they're there! The golden momen
Of the dreamer, Kate, has come,
And the child—her sweet lips pressing
On the door of Charlie's home.

Knocked, with all her strength and power:
Mournful echo only heard;
Little brother never heeding,
Never answering a word.
Then a piteous cry, imploring
From her grieved heart's inmost core,
Came—"O Charlie, 'tis your sister.
Charl e, won't you ope the door?'

"May be, Katie, he *can't* hear you,
Through the thunder and the rain
Wait a little while," urged Bella;
"Then, dear Katie, knock again."
Strong in faith the loving sister,
Once, and once again did try:
"Charlie! Charlie!" Only Echo
Answered back the yearning cry.

"Do you hear him? Is he coming?"
Bella asked with wistful tone.

KATIE—

"Once, I thought I heard his little
Shoes come pattering—but they're gone!"
"May be, Katie, he is sleeping
With the angels, far away,
In a lovely flower garden
Where the sunshine stays all day."

"Oh!" sobbed Katie, "*won't* he hear me?
Won't he come, with joy, to see
His own sister? Does he love those
Little angels more than *me?*"

"Knock once more, *just once*,' urged Bella,
Then the soft and tender hand,
With faint faith, did plead for entrance
'Midst that shining angel band.

"Charlie, dear, sweet, *darling* Charlie,
Please to come! Oh, come and see!
'Tis your sister! Don't love angels,
Little brother, more than me!"
With her eyes all wild with longing,
Closer to the door she moved,
Listening, listening, listening. listening,
Eor the step so dearly loved.

On the ground, all wet and streaming,
Down she threw herself at last,
With a cry "O Charlie! Charlie!"
Then a silence, Hope is past.
Pale, and frightened at her anguish,
Bella said, with loving sigh:
"We'll go home now; and to-morrow
Let us come again and try."

Shuddering, she rose, but tearless:
"I shall come here never more;
Never ask for brother Charlie,
At this dark and dreary door."
Back with little feet and dresses,
Wet and dripping, slow they went:
Little hearts with grief so heavy,
Little heads with sorrow bent.

At the door stood Katie's mother,
Filled with undefined alarms;
When the child, with bitter crying,
Sprang, into her loving arms.
"Mother," sobbed she—tears now streaming
Piteously adown her face,—
"I *so* wanted brother Charlie!
Bella took me to the place—

"To the very door of heaven,—
Then, above the thunder's din,
Loud I knocked, and said, 'O Charlie!
Little brother, let me in!'"
Then her eyes grew dark with anguish:
"Mother, how can I begin
Telling you the cruel story?
Charlie would not let me in!"

Darling, grieving little Katie,
All too young to understand,
'Twas the *spirit* of her brother.
Floated to that heavenly land.
Here his mortal body, resteth
In the earth, returned to earth;
While the angels *there* are singing
Welcome to his soul's new birth.

It may be, that ere the violets
Through the earth again have risen,
God may call thee little Katie—
God may point the way to heaven.
Knock thou then, O little pilgrim!
Charlie will, with eager wing.
Fly to ope the blessed portal,
While the heavenly choir shall sing:

"Glory! glory! Hallelujah!
Let the joyful anthem ring!
Jesus loves the little children;
To His feet your Katie bring."
While on earth, his precious blessing
To these little ones was given:
"Suffer them to come to me;
Chide them not; OF SUCH IS HEAVEN."

APOLITE BOY.

I want to tell you about a polite little boy. To be polite is to be kind. George had company. Lucy and Mary and James and Andrew came to spend the afternoon with him. He tried to make them very happy. He offered them the best seats; he let them see his prettiest playthings. In showing them a picture-book, he held the book so that they could see particularly well. He was attentive to each one.

We ought always to be kind and polite to company, as well as to mother and brothers and sisters at home. Very little children do not know this; but they must learn. When you go a visiting, do you not like to have the people you go to see kind and polite to you? I am sure you do. And so you ought to be kind and polite to them when they come to see you. We ought to do to others as we wish that they should do to us. That is the rule that Jesus Christ gave, and a most excellent rule it is.

If you have a jumping-rope, or top, or rocking-horse, would it be polite for you to play with them yourself all the time? No. You must let your company have them the largest part of the time. In all cases, to be really polite, we must give up our pleasure in some measure to others, and be happy in making others happy.

One day George saw an old man sitting on the rocks in the sun, and he thought, "Poor old man!" He stopped, and taking off his hat, "Are you pretty well, sir?," he asked.

"I am as well as an old man can expect to be, I thank you," said he.

"Can I help you, sir?" asked the little boy.

"I believe not," said the old man smiling. "I am'most home, and then all will be well." George thought he meant his house; but it was his heavenly home he meant.

"Good-by, sir." said the little fellow, putting on his hat and going, for he did not want to be troublesome. "God bless you. sonny," said the old man, pleased with the kindness of the little stranger. The aged are often passed by with no notice or attention at all. George had been taught to be respectful and attentive to old people. Indeed the kind heart, from which true politeness springs, is kind and polite to every one.

Do you think such behavior is lovely?—*Child's Paper.*

JOHNNY REED'S FORTUNES.

"Little boy will you hold my horse for me a few moments?"

Such were the words that a kind voice addressed to little Johnny Reed, as he stood lounging against the wall of a house in Chestnut street one cold winter morning. Johnny came and held the horse, while the gentleman entered a large store close by. Johnny was very willing to hold the horse, for he hoped the gentleman would give him a few cents for doing so; and, to tell the truth, Johnny was both cold and hungry. This was no wonder when you hear that he had had no breakfast yet this morning, and it was ten o'clock. His mother was sick, and had no money to buy bread, and Johnny was too young and too shabby to be able to procure employment. His eye lit up, however, when the gentleman came out and handed him a small note for his services.

Johnny was running away to buy a loaf of bread, when the gentleman, who hrd been struck with his white, pinched look, stopped him.

"Wait; where are you going? What are you going to do with your note, now you have it? he asked.

"I am going to buy some bread, sir," replied Johnny, honestly. "I haven't had any breakfast this morning yet!"

"What is your name, and where do you live?" again inquired the gentleman, with a glistening eye.

"Johnny Reed, sir, and I live down round the corner there a little way," said he, pointing in the direction, "in A—— court."

"Have you a mother or father?" again asked the stranger.

"O yes, sir; I have a mother, and she hasn't had anything either," said Johnny; "let me go and get her something."

"I will go with you," said the gentleman, "but let me attend to my horse first." He did so, and then followed Johnny to his home. It was indeed a scene of desolation—no fire, no food, and Mrs. Reed was pale and trembling in her bed from cold and sickness. What the gentleman could do to relieve her was soon done; and when a fire was blazing on the hearth, and Johnny had bought his mother some tea and bread, she told her story, The gentleman was wealthy and kind-hearted; moreover, he was a Christian, and regarded himself as only a steward of his Lord, to use his goods for his glory. He took care that Mrs. Reed after this had no lack of comforts or medical advice; and when she had recovered, he found employment for her in his own household. He found Johnny useful in various ways, and, becoming interested in him, he sent him to school, and when he was of a suitable age, he procured him an excellent situation in the bank in which he was a director. Thus Johnny was enabled to support his mother comfortably. and daily "the blessings of them that were ready to perish" was upon their benefactor.—*S. S. Visitor*

House, Farm Garden.

HINTS ON PRUNING.—1. Never use an ax or a hatchet in pruning. The blows struck jar the fibres, and the whole work with such tools is too harsh.

2. Take off the limbs as nearly as possible on a level with the branches which you cut from. It will then heal much quicker and smoother.

3. Never leave a stub—that is, do not leave a part of the branch between the place where spurs come out, but cut close to the spur itself, and then the wound will heal over. The reason for this is that no action exists in a portion of the branch left, unless there is a joint, a place where a spur comes out, and where leaves will grow beyond it. In pruning a grape vine, it is customary to leave half an inch to an inch, under the supposition that it will prevent bleeding.

4. Never prune a tree when the sap will keep the saw wet, as it will in March, April and May, and even in February, if there is a succession of four or five days of moderate weather and a bright sun.

5. From the 15th to the 30th of June, and after the leaves have fallen until the tree freezes, are proper times to prune. Never in the spring months,notwithstanding the practice is common.

6. Cover all large wounds with gum shellac dissolved in alcohol, or with some other plant about the color of the bark If paint is used carefully on the wound, it will do no harm.

7. Trees are usually grafted in April or May, but they should not be pruned at that time. There are two or three sound reasons for this:

1. The sap is thin, and will run out, which injures the tree.

2. After cutting off several good sized limbs to set scions into, the tree needs all the remaining branches to keep up its usual activity and vitality.

3. In November succeeding the grafting any limbs that are in the way of the scions, and others belonging to the original tree, may be taken away. If there are many, however, it would be better to leave a portion of them until the following June.

THE COMPARATIVE YIELD OF POTATOES.—Doct. F. W. Hexamer, of Westchester county, has given us the results of his last year's experiments with different kinds of potatoes. They were grown upon the same field, succeeding a crop of corn and without manure, with the following results:

	Bushels per acre.		Bushels per acre.
Cuzco	360	White Mercer	180
Garnet Chili	290	Fluke	160
Pink-eye Rusty Coat	280	Prince Albert	160
Peach Blow	240	Early June	150
White Peach Blow	230	White Rock	130
Prairie Seedling	230	Early Dykeman	120
Blue Mercer	220	Early Cottage	110
"Buckley'sSeedling"	210	Early Sovereign	80
Buckeye	200	Rough and Ready	56

Experiments were made with reference to the value of large or small seed; equal areas of land being planted with the largest potatoes, cut once lengthwise, and with small potatoes. In planting cut potatoes many insist on the necessity of placing the cut surface down, an operation requiring much care on the part of the planter. Doct. H. planted his cut pieces in both ways with the result of showing that it is a useless waste of time to place the cut side down.

Peach Blows, small seed, gave 160 bushels of marketable size and 40 bushels small, per acre. The same with large seed, 200 bushels large and 40 bushels small.

White Peach Blows, small seed, gave 170 bushels marketable, and 40 bushels small, while large seed cut in two, gave 190 bushels marketable and 40 bushels small, in those planted with the cut side up, and 35 bushels of small ones, where the cut side was put down. With those planted cut side up or down, no difference was observed in the time plants appeared, and the yield shows that the position in this respect is a matter of little importance.—*Am. Agriculturist.*

WORKING THE GROUND WHILE IT IS WET.—The temptation is often great, to use a fair month for the preparation of the soil for crops before the water is sufficiently dried off, or drained out of it, to warrant its being stirred at all. Thus the gain of forty-eight hours in time is often a serious detriment to the field for the entire season. Light sandy loams are not injured in this way, but every clayey loam is, and as a general rule, so is any soil which ever dries in lumps. The plow presses the furrow slices into clods, which often dry like pressed bricks, and the treading of the teams in harrowing makes bad worse, though the harrow tears them up somewhat. Every heavy loam may be worked to a light, porous, warm seed-bed if in proper condition for plowing before being worked.—*Am. Agriculturist.*

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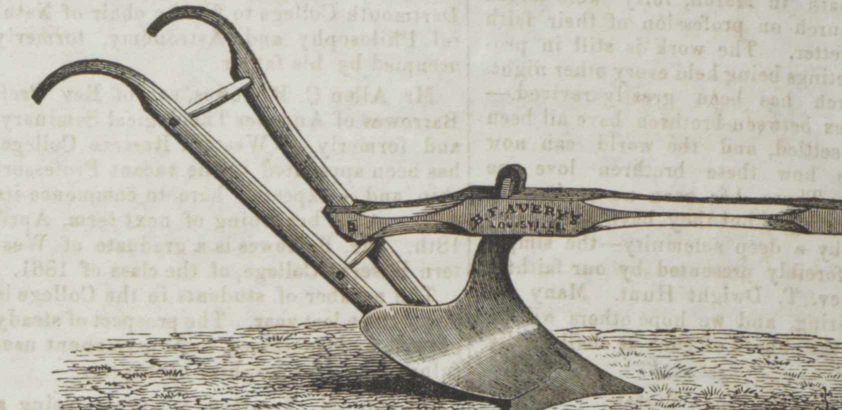

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